

MUNI RATNA-PRABHA VIJAYA.

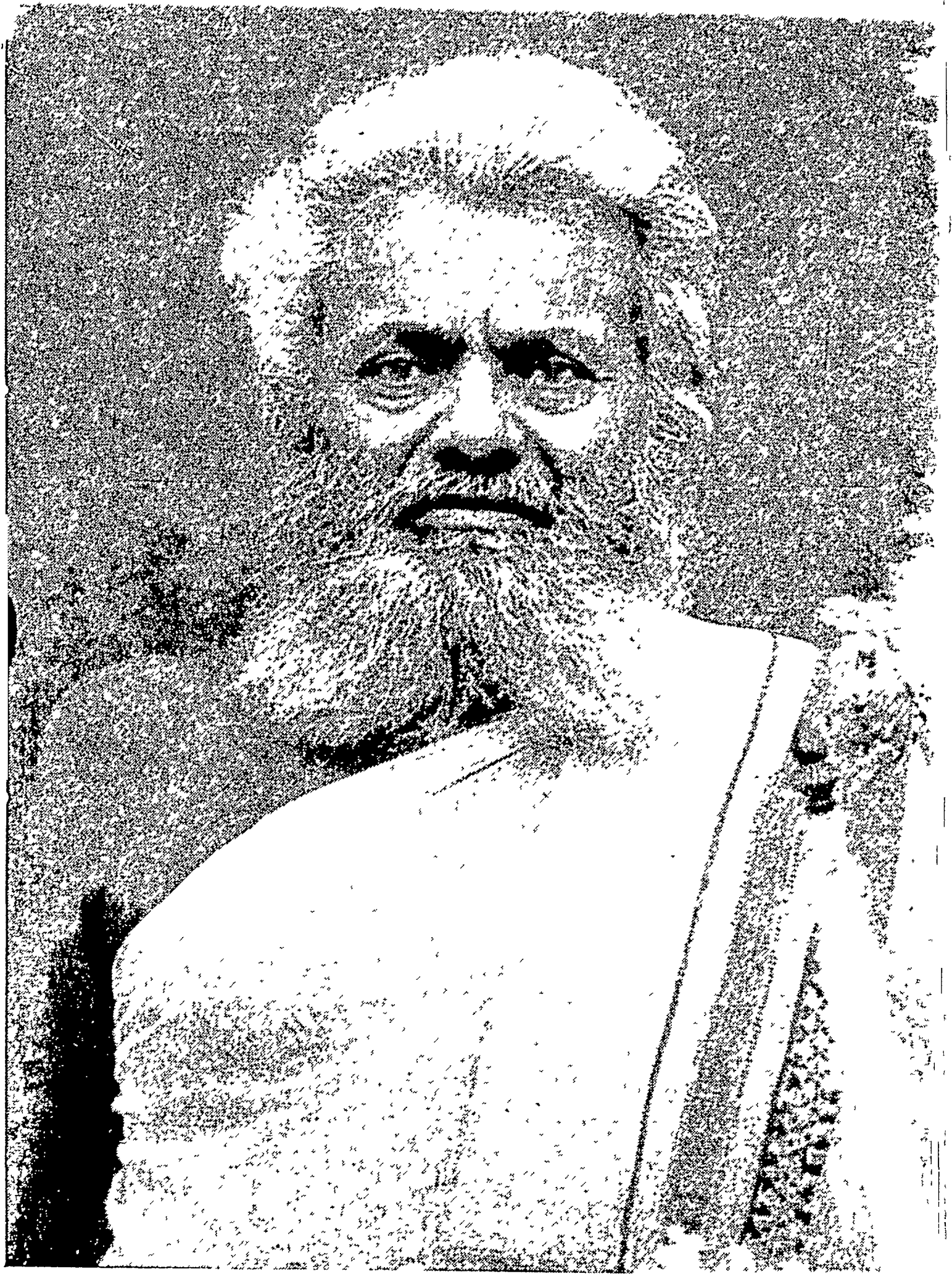
Commemoration Volume

No. 2

Śramaṇa Bhagavān Mahāvīra
VOLUME I. PART II.
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મુદ્રિત
Muni Ratna-Prabha Vijaya





HIS HOLINESS ĀCĀRYA MĀHĀRAJA
ŚRĪ VIJAYA NEMISŪRĪSVARAJI

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU
ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI
TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA
BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRÎ VIJAYA NEMISŪRÎŚVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

Śramaṇa Bhagavān Mahāvira

VOLUME I. PART II.

L I F E

By

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INTRODUCTION.

It is important to remember that during the First Previous Bhava, the soul of Śramaṇa Bhagavān Mahāvīra, as Nayasāra had acquired Samayakta (Right Belief) soon after his coming in contact with the Jaina Sādhūs who had lost their way in the forest in which he was supervising the work of preparing timber for his king's use.

During the Second Bhava, he was a god in Sāudharma déva-loka.

During his Third Previous Bhava, the soul of Śramaṇa Bhagavān Mahāvīra as Marīci Muni becomes slack in ascetic life after taking Bhāgavati Dīkṣā, and over-powered by Mithyātva Mohanīyā Karma, he had to be born in low families during his future existences as a human being, up to his fifteenth previous bhava as will be seen from the Table given below:—

Bhava.

Third	Son of Bharata Cakravartin.
Fourth	As a god in Brāhma déva-loka.
Fifth	As a Brāhmaṇa named Kauśika in Kollāka village.
Sixth	As a Brāhmaṇa named Puṣpamitra.
Seventh	As a god in Saudharma déva-loka.
Eighth	As a Brāhmaṇa named Agnidya in Caity Sannivésa
Ninth	As a god in Isāna déva-loka.
Tenth	As a Brahmana named Agnibhūti in Mandira village.
Eleventh	As a god in Sanat Kumāra déva-loka.
Twelfth	As a Brāhmaṇa named Bhāradvāja in Śvetambikā.
Thirteenth	As a god in Mahendra déva-loke.
Fourteenth	As a Brāhmaṇa named Thāvara at Raja-grīha Nagara.
Fifteenth	As a Magnificent god in Brahma déva-loka.

Descending from Brahma déva-loke, the soul of Marīci Muni was born during the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra as Viśvabhūti Kumāra in the family of King

Viśva-nandi of Rājagriha Nagara. Viśvabhūti Kumāra had Bhāgavati-Dīkṣā, and he practised severe penance. During the Seventeenth Previous Bhava, he was born as a god in Mahāśukra dēva-loka.

Descending from Mahāśukra dēva-loka, the soul of Viśvabhūti Muni was born as Triprīṣṭha Vāsudēva during the Eighteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra. As a result of many wars causing deaths of thousands of warriors and numerous kings and other evil acts, he was born in Seventh Hell. It was during this bhava, that the soul of Śramaṇa Bhagavān Mahāvīra as Triprīṣṭha Vāsudēva did the cruel act of pouring molten lead into both the ears of his bed-chamber attendant for which he had to suffer the agonies of wooden sticks thrust into both his ears during his twenty-seventh bhava as a Tīrthaṅkara.

During the Nineteenth Previous Bhava, he was born as as a Nāraka (hellish being) in the Seventh Hell.

During the Twentieth Previous Bhava, the soul of Nayasāra was born as a lion.

On the completion of his life as a lion, he was born as a Nāraka in Fourth Hell during his Twenty-first Previous Bhava.

After wandering in Saṃsāra as a human being and as a tiryanka for several minor bhavas, the soul of Nayasāra during the Twenty-second Previous Bhava was born in royal family as Prince Vimala son of King Priya-mitra of Rathapura. He was made a king. King Vimala once set free a large flock of innocent deer entrapped by a hunter. He was merciful and bene-volent. King Vimala had Bhāgavati Dīkṣā, and as Vimala Muni, he practised severe penance. It seems there was a minor bhava as a god* after this bhava.

*Śrīmān Guṇa Candra Sūrī in his Prakrit Mahāvīra Carīyaṇi mentions this bhava. Works like Triśaṣṭhi Śataka, Puruṣa Caritra, Āvaśyakacūṛṇi and some other works do not mention this bhava as this may be a bhava as a vyantara or any other celestial being. Other celestial bhavas were Valmānika.

During the Twenty-third Previous Bhava, he was Priya-mitra Cakravartin. During the latter part of his life Priya-mitra Cakravartin took Bhāgavatī Dīkṣā, and as Priya-mitra Muni, he led a strict exemplary ascetic life, and observed sever austerities for thousands of years.

During the Twenty-fourth Previous Bhava, the soul of Nayasāra, as Priya-mitra Muni of the preceding bhava, was born as a beautiful god in Sarvārtha Vimāna of Mahā Śukra déva-loka.

Descending from Sarvārtha Vimāna, the soul of Priya-mitra Muni was born as Nandana Kumāra in the royal family of King Jita Satru of Chatrā Nagari, during the Twenty-fifth Previous Bhava of Śramaṇa Bhagavān Mahāvīra. Nandana Kumāra was installed as a king by his father. King Nandana governed his kingdom very judiciously. He was merciful and benevolent. Renouncing the worldly pleasures of excellent royal wealth King Nandana had Bhāgavatī Dīkṣā. As Nandana Muni, he led an exemplary ascetic life and practised sever austerities. He had 1180,645, fastings of one month each and he carefully worshipped all the twenty sthānakas of Viśa-sthānaka Pada Tapa, and he thereby earned for himself, Tīrthaṅkara Nāma Gotra Karma (a highly auspicious-but extremety rare-Karma of being born as a Tīrthaṅkara.

During the Twenty-sixth Previous Bhava of Śramaṇa Bhagavān Mahāvīra, the soul of Nayasāra of the First Bhava, was born as an affluent god in Puspottara Vimāna of Prāṇat déva-loka (Tenth svaraga-loka) with an age-limit of twenty Sāgaropams.

After completing his age-limit as a celestial being, the the soul of Nayasāra, having descended from the Prāṇat déva-loka, took the form of a foetus in the womb of Brāhmaṇī Dēvā-nandā, wife of Brāhmaṇa-Riṣabha-datta of Kodāla-gotra, in Māhaṇa Kuṇḍa-grāma Nagara on the sixth day of the bright half of Āṣāda-māsa, during the Twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvīra.

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Śramaṇa Bhagavān Mahāvira

VOLUME I. PART II.

CHAPTER I



Sixteenth Previous Bhava

Viśvabhūti Muni

In the famous town of राजगृहनगर Rājagriha Nagara,—which was most leading (like a diadem) among the principal towns of Bharata Kṣētra in Jambū-dvīpa, and which was appearing lovely by the various festivals occurring there daily,—there was a king named विश्वनंदी Viśvanandī; who was foremost among donors; who was a favourite of meritorious people; who was popular with the public; who was as dear as life itself to his relatives and acquaintances; who had sportively placed the burden of governing the world on his powerful long arms; and who was capable of knowing the essence of True Religion by the superiority of his pure intellect. He had a queen named मदनलेखा Madanalékhā, and a prince विशाखनंदी Viśākhanandī, and a crown-prince named विशाखभूति Viśākhabhūti, who was greatly attached to him by a strong bond of love towards himself and who was separate only by body.

The crown-prince Viśākhabhūti had a wife named धारिणी Dhāriṇī who was clever, like the soil of रोहणाचल Rohaṇācala, a mountain (Adam's Peak in Ceylon), in preserving her beauty and her numerous qualities.

The soul of Marīci having descended from ब्रह्मदेवलोक (Brahma déva-loka) and having repeatedly wandered several times in the four *gatis* (conditions of transmigration) of this Samsāra, took the form of a foetus in the womb of धारिणी Dhāriṇī, as a consequence of meritorious deeds during his previous lives. On an auspicious day, he was born. He was named विश्वभूति Viśvabhūti. In due course of time, he became skillful in various arts and sciences. Having entered the age of adolescence, he was married with thirty-two charming girls,—born in excellent royal families and as beautiful as celestial damsels,—and was passing his time in the enjoyment of the various pleasures of this world with them.

Spring-Season.

Then, with the advent of वसन्तऋतु Vasanta Ritu, the Spring-season,—capable of producing changes in the three worlds, producing loveliness in trees and astonishment in the hearts of ascetics,—in which the speed of the gait of middle-aged women is lessened by the weight of their rounded breasts; the southern wind, moving to and fro by the deep sighs of young love-lorn girls separated from their beloved ones, and becoming fragrant with the perfume of *Candana* (Sandal), *Nīpa* (Nauclea Kadamba), *Kumud* (Night-lotus) *Kamala* (Day-lotus), and कुवलय (Kuvalaya) blue-lotus,—was blowing in the four directions, and enamoured by its fragrant smell, the गन्धसिन्दुर Gandha-sindura (intoxicated elephant with rut on its temples which by its scent frightens away other elephants) was roaring loudly under the suspicion of the presence of an intoxicated elephant there.

The dancing of courtezans at various places appeared very pleasant, accompanied as it was with excellent music agreeably combined with the sound of gold anklets produced by their

walking round swiftly, with the charming soft note of the tinkling of their jewelled bracelets, and with the timely tunes the jingling of bells attached to their breast-coats reaching the buttocks.

Prince Viśvabhūti going to Pleasure-Garden.

With the object of seeing the great festival of spring-time since विश्वभूति Viśvabhūti, followed by the entire splendour of his retinue of sycophant-servants, soldiers, and family-servants, and accompanied by an aggregate of female courtiers, his young wives, and other females of his harem,—went into the pleasure-garden named पुष्पकरण्डक Puṣpa Karaṇḍaka,—where the trees were looking elegant as if they were singing on account of theordes of enamoured drones who were roaming around them with the object of tasting the plentiful juice of their flowers, as if they were dancing on account of their large branch-like offshoots set in motion by fierce wind, and as if they were smiling on account of the long-petal-leaves of केतकी Kétaki,—name of a flower-plant, (Pandanus Odoratimus)—which were as white as a mass of foam, and which were perfectly developed—where the trees of Jāmbu (Rose-apples) Jambīra (Citrunes Jambirica) Khajura (Date-palm) Anjana (a kind of tree), tall Nārikér (Cocoa-nut) haṇasa (Jack-fruit), Arjuna (name of a tree), Khadira (a kind of acacia) Śrīkhaṇḍa (sandal tree), Karpūra (Camphor tree), Pūgli (betel-palm, areca catechu) Preyāla (Buchananla latifolia commonly called Piṭāl), Nima (a tree with bitter fruits; Azadirchta Indica), Amra (Mango tree), Bakula (Minusops Elenge, said to blossom on being sprinkled with wine from the mouth of young women), Vātā (Indian fig-tree) Peepal (Sacred Fig-tree and its fruit, Ficus religiosa), Kadali (Plantain tree), Navamallikā (Double jasmine, Osmanthus Sambic), Mādhavi (Spring-creeper bearing fragrant white flowers (Gaertnera Racemosa), Sāla (Vatica Robusta), S'allaki (incense tree, Boswellia Thurifera), Sāga (teak-wood), Nipa (Nau-ka Cadamba), Hīntāla (a kind of palm—Phoenix Paludosa), वंश amśa (bamboo), तापिच्छ Tāpiccha, (a Tamāla tree), कच्छुर Kacchura (an aquatic plant, and other trees were carefully preserved with

sufficient water, and they always looked elegant. At some places the pleasure-garden was decorated with the clusters of blossoms of mango-tree; at some places, it was adorned with the fresh sprouts of Aśoka tree; at some places, it was appearing pleasant by the scarlet-red footprints of young females of noble birth; at some places, it was intermixed with a collection of fresh flowers of red rose plants; at some places, it was abounding in rows of buzzing bees; and at some places, the pleasure-garden was abounding in groups of flowers of मालती Mālātī, a kind of Jasmine with fragrant white flowers which open towards evening (*Jasminum Grandiflorum*). It seemed as if the pleasure-garden becoming joyful, was showing its splendour. Besides this, the pleasure-garden was inhabited by various birds such as कारण्डव Kāraṇḍava, a kind of duck, हंस Hamsa, swan, बक Baka, a kind of heron (*Ardea Nivea*) (regarded as a type of circumspection as well as roguery and hypocrisy), चक्रवाक Cakravāka, Ruddy Goose, (the male and female regarded as a pattern of conjugal love are supposed to pass the night apart during which their plaintive cries are heard; poets frequently refer to the pangs suffered by them in separation), भारण्ड Bhāraṇḍa, (a kind of bird with two strong necks and bills and one body, three legs, with speech resembling human speech, and with very powerful and extensive wings capable of carrying three to four elephants on them. This bird is regarded as a type of carefulness, which Yogis and other people desirous of spiritual advancement are recommended to imitate. The bird is always careful to take its food by means of one bill only at a time, but it is said, it dies when there arises a separate desire of taking food of a different kind by means of each of the two bills), शुक Śuka, Parrots, कुरर Kurara, Osprey, चकोर Cakora, a kind of partridge (*Perdix Rufa*—supposed to feed on moon-beams; hence an eye that gazes on a face of moon-like beauty is so called; its eye is supposed to turn red at the sight of poisoned food), चातक Cātaka, a kind of Cuckoo (supposed to live on drops of rain only), जलक्षग Jalakhaga, an aquatic bird खजरीट Khanjarīta, Wag-tail, हारीत Hārīta, (a kind of pigeon), and pigeons of five colours who were living there as if they were affectionate brothers.

Besides, lovely young women separated from their beloved ones and worn out miserably by the strokes of unendurable arrows of the God of Love, were passing their days, closing their ears with their own hands out of fear of becoming swooned by hearing the clear and melodious cry of the Indian Cuckoo, while resting on a bed of soft मृणाल Mr̥ṇāla, esculent tubular fibrous roots of the lotus-plant and of tender leaves of young lotuses, and the trees of चंपक Campaka,—Michelia Champaca,—crowned as it were with clusters of fresh flowers, appeared as if they were ready to burn away the multitude of travellers by exciting the fire of sexual love in them, and on seeing the disc of the Sun covered with flower-juice waisted there by fierce wind, the चक्रवाक Cakravāka birds—ruddy geese, male and female, were under the impression of संध्या Sandhyā,—evening twilight—even at mid-day. In it, the trees with flowers on them, did not endure pressure from people but pious saints were restraining their organs of senses and passions, and female snakes were eager to remain in beautiful creepers, and coquettish girls were intent on the pastime of a particle of happiness.

When Viśvabhūti, Kumāra accompanied by beautiful young females and led by his astonished retinue of domestic-servants, was roaming about in the central part of the pleasure-garden and carefully examining the splendour of the garden, a gardener went to him and said, “O prince! You please cheerfully examine here. These rows of mango-trees are beginning to have clusters of blossoms; the jasmines are flowering; these tender Aśoka trees have visible sprouts; the crimson amaranths have buds on them: these oleander plants are commencing to have flowers; and this Punnāga tree (Rottleria Tinctoria) has new offshoots on them.”

In this way, the Prince was passing his time by amusing himself in the pleasure-garden. At times, he used to hear discourses on statesmanship; at times, he was thinking about some mystical meaning; at times, he used to have dramatic representation of plays composed by distinguished poets by actors who were clever in the art of acting and in reproducing blandish-

ments of amorous women and of different gestures of hands, feet, eyes etc; and at times, he was listening to the music of वीणा Vīṇā,—Indian Lute,—played by some clever songster, in the पञ्चम Pancama (fifth-later seventh) musical note of the Indian scale, rendered delightful by pleasant metrical timing

While living in this way in a solitary locality, Prince Viśvabhūti one day, heard the following taunting words of a female messenger :—

O lord ! the other day you gave her the stain of inferiority for the whole life, while accepting her as your co-wife O fortunate man ! While bringing fresh lotus-stalks to her for the purpose of pacifying her unbearable fire of separation, all the lotus-stalks in the ponds were exhausted; while collecting young blossoms of mango-tree daily for her protection, the nails of my fingers were worn out; while driving away every moment the sweet-voiced Cuckoo who was making her shrill cries near her, my arms became exhausted; and saying frequently, " Here comes your beloved one ! He must be the same person. Have courage for a while, " my tongue got tired of speaking. Now your affectionate one is in a miserable condition. Therefore, if you like to keep her alive, O Prince ! You immediately go to her "

Besides this, the Prince was passing his time in amusing himself with the best methods of pacifying wrath of some blunder in addressing their names; sometimes, in playing with parrots and सारिका Sārikā, female parrots, sometimes, in hearing the noise of quarrels among his beautiful young wives; sometimes, in supplying nourishing materials desirable for new plants brought from various distant countries; and sometimes, in witnessing the dancing of intoxicated forest pea-cocks.

One day, while playing gambling with his young wives, it became mid-day, and the Prince, accompanied by the females of his harem, came out for sporting in water and went to the lake in the pleasure-garden. While being dragged along with the current of a big wave, the Prince was in a moment, seen

withholding the force of a large mass of springing water caused by his precipitous fall from a tree on the shore of the lake. The young girls, creating a melodious sound by their jewelled girdles, moving their eyes to and fro with fear, and mutually instigated, began forcibly to push each other into the water. The Prince, then, began to amuse himself by discharging a fine stream of water from gold syringes over some of the bold young girls who were sitting on swans with a feeling of pride and slight fear. By the rise of the current of water like the approach of rains from dense clouds, all the lotuses in the lake appeared to be drowned as if conquered by the charm of the beauty of the faces of these young girls. After doing a number of amusing sports in water, the Prince accompanied by young females of his harem, came out of the lake and went into his dwelling-place there.

With the setting of the crest-jewel of the sky—the Sun-lotus-flowers became closed with the wrath of affectionate women, the pairs of चक्रवाक Cakravāka birds became separated with the separation of pairs during day-time; owls began to roam about joyfully like unchaste women; birds accommodated themselves in their individual places like ascetics (who have taken a vow of silence); terrible darkness spread like the army of evil spirits, and lamps of evening-time appeared everywhere like Gods of Love.

With the approach of night-fall, the Prince, having done his evening-prayers, and having passed some time in interesting and slightly funny conversation, or in musical entertainment, slept on a cot of happiness.

In regular order, the night passed; and with the rise of the Sun the next day, the Prince got up from his cot and having done his usual morning prayers, he began to enjoy happiness with coquettish handsome girls like a shining god. He passed many days in amusing himself uninterruptedly in this way, in the pleasure-garden.

Queen Madanā-Lékhā

One day, some maid-servants of the chief consort of King Viśvanandī went into the pleasure-garden, for the purpose of bringing flowers, fruits etc. for her. On seeing the Prince Viśvabhūti taking delight in amatory gestures while amusing himself with the females of his harem, they became excessively enraged and with their hearts pierced with the thorn, of jealousy, they at once went back and narrated to the queen the whole account of the amusements of the prince in the pleasure-garden. With a deep sigh for a moment, they again said, "O queen! What is the use of this existence of yours or of the extent of your kingdom? What is the use of this grandeur of yours? If your son Viśākhanandī cannot enjoy the pleasures of the Puṣpakaraṇḍaka pleasure-garden, all this grandeur of yours is in vain" On hearing this and actuated by inherent thoughtlessness of a woman, natural want of foresightedness in a woman, dullness of intellect, and by fearlessness about a stain on one's family, the chief consort of the king was vehemently enraged. She abandoned her meals and the toilet of her body. She sent her female companions to different places and accompanied by a few maid-servants, she entered a कोपगृह Kopagriha, a resorting-place for one who is enraged.

When king Viśvanandī went there at night and he could not find the queen, and when he asked the maid-servant of the bed-chamber and other servants of the harem, one of them said "O lord! The queen, with a face full of intense sorrow for some unknown reason, has entered the कोपगृह Kopagriha. The king immediately went there, and on seeing the queen sighing deeply as if disabled to take an upward respiration and burning with rage, he sat on a seat offered to him, and said "O queen! Why this changed condition of yours? What is the reason for it? Tell me the truth. I do not at all remember if I have done any unseemly behaviour towards you. None of my domestic servants can insult you in the least. Besides, there is no lack of jewelled ornaments of various kinds. Then, why should there be useless wrath?

The queen said 'O great king! All you say is quite true. There is nothing wanting here. But what is the use of that which is simply futile and common in the whole world? The king replied—"Then, what is un-futile and un-common in the whole world? The queen said "O great king! The enjoyment of pleasures in the Puṣpa-karaṇḍaka pleasure-garden. The king said, "How are you interested in it? The queen said, "I am interested in it as I want it for enjoyment of pleasures there for my son Viśākhanandī. The king said "O queen! Do not be angry, leave aside this evil sentiment, avoid the fickleness easily suitable to women; remember the regular order of over family; have you ever seen any prince of our family entering the Puṣpakaraṇḍaka pleasure-garden when one prince is already there? How can I break the settled rule of my ancestors? Any how, you ask for some-thing else for the present."

The queen said "O noble-minded king! You go to your dwelling-place. What is the use of any other thing except the amusement in the pleasure garden? Without it, I have no interest in royalty, dominions, wealth, kinsmen, brothers, or nourishment of my body. O king! while I am alive, if I do not see my son amusing himself in the pleasure-garden, under your graceousness, this existence of mine is fruitless. O lord! if this desire of mine cannot be fulfilled in your presence, then, leaving everything else aside, you should entertain some doubt about taking even my meals. Besides, O Sire! I think, you are made of adamant, that you are sitting happily although you are seeing the miserable state of humiliation of your son. Ah! you are not at all pained at it." Even though the mind of the king was firm, however, it became distressed on account of affection, by the various water-like words of the queen, like the bank of a great river. The king said, 'O beautiful lady! Do not be distressed. Remember your duty. Leaving every thing else aside, this life of mine is at your disposal' Having reconciled her mind in a number of ways, the king, then went to the royal court.

There, the king called to-gether his ministers and privately narrated to them, the whole account of the wrath of the queen,

and the settled rule of his family. The ministers said, "O king! You become calm. We shall go to the queen and reconcile her mind." With the permission of the king, they went to the queen and tried to persuade her in various ways, but her mind was not reconciled at all. The ministers then, greatly disappointed, went back to the king, and said, "O king! Indeed the queen's wrath is intense. She may perhaps, have recourse to untimely death. It is better therefore to reconcile her mind by any means. The king said, "Ah! What do you say? Do you not know the established usage of my family that when one prince is amusing himself in the pleasure—garden, another cannot enter it? For the present, with the advent of the Spring, prince Viśvabhūti has been amusing himself with various sports in the pleasure—garden." The ministers said, "O great king! We all know it. But the obstinacy of a female is hard to be repressed." The king, then said with great remorse, "On one side, there is a violation of an established usage of my family, and on the other, there is death of my beloved wife. For the present, I am in a great calamity. The minds of firmly affectionate kinsmen and friends, will certainly be alienated in accordance with a ruling of fate during this time of adversity. Besides, the disgrace—that the king enslaved by a woman does not think of what is appropriate and what is not—will uninterruptedly spread in all the directions and will continue to exist for a long time. Therefore, O ministers! now find out some pure remedy by which the queen will remain alive and the established usage of the family be preserved." On hearing this, the ministers saying "Just as your Majesty orders," met in a solitary place, and having thoroughly decided on the true nature of the work with their clever intellect, they informed the king :—

"O great king! Under such circumstances, it is quite appropriate that messengers carrying letters and written documents should bring letters with the intimation that a certain feudatory prince of the neighbouring village, has become insolent and that he has been devastating the surrounding country, and they should give these letters to you. On reading those letters, you should give orders for the marching of an army against him. All the

feudatory princes will be thrown into confusion. On hearing this accident, Prince Viśvabhūti will immediately leave the Puṣpakaṇḍaka pleasure-garden, and will come here. It will be quite suitable in both ways." The king accepted the advice; the ministers got up, and they narrated the device to the queen, who was sitting in the solitary place. The queen was pleased; she took her meals and abandoned her wrath.

The next day, the ministers brought some persons with their legs (from ankle to knee) full of dust and appearing to be exhausted by continuous walking, with fraudulent letters in their hands into the presence of the king, and they gave him those letters. The king read them, and having known their meaning, he ordered his servants with an acme of fury :—

" O brave people ! Beat the kettle-drum for preparations for the battle-field; make ready the elephants and send them out of the town; put on divine weapons. Bring the elephant जयहस्ति Jaya-hastī, for me so that I will lead the march." The servants did everything, as ordered by the king.

Prince Viśvabhūti Sent to Puruṣasiṃha.

On hearing the sound of the kettle-drum, all the feudatory princes were greatly agitated, the soldiers became ready, the horses began to run about in all directions, and all the generals assembled. What to say more ? The entire locality appeared disturbed. The king led the march. Having come to know that the king was marching for the battle-field, Prince Viśvabhūti came out of the Puṣpakaṇḍaka pleasure-garden, and approaching the king, he bowed down at his feet, and inquired about the cause of his sudden march. The king said, " O child ! a tributary chief named पुरुषसिंह Puruṣasiṃha, of the neighbouring boundary, who was affectionate and obedient before, has become very insolent, and he has been oppressing people of the neighbouring villages. He has been violating the orders of the ruling authorities. O son ! it is a great humiliation to me; who will lead a

life uselessly defiled by seeing the country acquired by his father or his fore-fathers going into the hands of other people? Now-a-days, some valient people of a family, subjugate their enemies with their powerful arms, and take away their countries, but we are not even able to protect our land. Why do females give birth to sons who are devoid of force of energy? Who are a source of rejoicing for their enemies? Who are without resoluteness, and who are without friends? Therefore, my dear son! it is quite suitable for me to have recourse to battle-field which is like water in washing away the mire of disgrace, and an invigorating medicine for a person afflicted by old age." When addressed in this way, the prince, angrily pressing his two lips together fell down at the feet of the king, and imploringly said " Father! you leave off the sudden impulse of your anger. Why do you attach so much importance to that wicked man? A maned lion who can sportively crush the temples of rutting elephants, will never like to attack a jackal. How can an Indra's thunder-bolt which is powerful enough to grind tops of high mountain-ranges, spend up its force on a castor plant? Can a planet which seizes and eclipses the Full Moon and Sun, desire to eclipse the multitude of stars? O father! therefore, you desist from this adventure of yours, but order me, so that, with your grace, I may remove the itching of the hands of the hypocrite, who has become proud of his valour. Besides, it is not desirable for a father to enter into such an enterprise when we-his sons-are existing. Indeed, your glory alone, will certainly accomplish such deeds. Because, with the rise of the Sun, on the **पूर्वाचल** Pūrvācala-Sun-rise Mountain, only the rays of the Sun, are able to overthrow the darkness existing everywhere. Only the flood-tide of a calm and deep ocean, can approach, as a great current, the regions of **पातालकलश** Pātāla Kalāśa, (the subterranean post situated in the Salt Sea,). The lotuses with excellent leaves, buds, and stamens, shining on tall stalks on the Himālayas, are destroyed by grains of snow-flakes brought to them by winds." With these pertinent words of the prince, the king ordered him to lead the march.

The prince, accepting the command of the king, ordered the march, and the army consisting of four constituent parts began to move on. The elephants darkening the directions with the fragrant temple-juice oozing out from their temples, forming crooked lines of the fragrant temple-juice by the brisk flapping of their ears, creating a presumption about the churning of the क्षीरसागर Kṣīra Sāgara, (the Milk Ocean), by the roaring of their terrible sound, appearing like the vault of the sky dazzling with bright stars or beautified with ornaments like stars, appearing elegant like forests of plantain-trees, elephants with their formidable temples smeared with red chalk, and elephants, who were tall like moveable mountain-ranges—immediately commenced the march.

The horses, as swift as the wind, digging the ground with the topmost parts of their hard iron-hoofs, and spreading the fame of the prince, under the pretence of blowing out foam—began to move on.

Warriors with spears, bows, sharp lances, javelins, and swords in their hands—warriors equipped with armours and with the strength of their powerful arms—warriors regarding the enemy's army as worn-out grass by the intensity of their valour; warriors whose armours had broken loose by the stretching produced by the exclamation every moment of the cry of Ah ! warriors—who had sent back home their beloved persons and warriors who were eminent for their pride of adventure—went along

Besides, chariots filled with weapons of various kinds, formidable with the rattling noise of their heavily-laden wheels, and chariots adorned with flags moving in all directions with the wind—began to run about.

In this way, the complete army (consisting of infantry, cavalry, elephants, and chariots) became ready with increasing delight, before the prince, like the meritorious karma acquired by giving gifts to ascetics.

Then, destroying big settlements of Bhīla tribes established on tops of mountains, menacing robbers intent upon harassing the public, observing the earth adorned with towns, villages, mountains, and gardens, and accepting various ornaments, elephants, horses, and other articles given by tributary chiefs Viśvabhūti Kumāra reached Mount Vindhya.

Keeping his army in a safe locality, the Prince accompanied by a few clever ministers, went to Vindhya-giri out of curiosity. He saw tall intoxicated elephants grazing at pleasure on the way and eating big grape-creepers growing on the banks of the रेवानदी Rēvā Nadi (River Narmada), hearing the पञ्चम Pancama (fifth later seventh) note of Indian music uttered by celestial songsters along with their affectionate young females and accompanied with the soft note of clapping of their hands, and witnessing the frantic dance of pea-cocks, considering themselves as wise without being taught, under the apprehension of the sound of dense clouds on hearing the purling of torrents. Going onward, he saw a frightful forest-fire, singing as it were by the hum of the fierce wind, laughing out as it were by the pouring out of sparks jumping very high, dancing as it were, by big fire spreading everywhere by fierce winds, and appearing as if it had loosened its mass of hair by the veil of smoke reaching the vault of the sky, crossing it and going onward, the Prince ascended Mount Vindhya, which was of a very elevated height and full of elegant bamboos like a tall principal man of noble birth; which was full of scenery of various sorts like the treasure of excellent gems, wealth, etc of a king; which was inhabited by numerous people of various kinds, on the other side, whose feet were adorned by numerous people; which was hard-hearted like a contemptible creature, in the other case, was occupied by wicked animals; and which, being of a coarse nature was hard to be crossed like the heart of a female; and which was appearing beautiful by the water-bearing lakes. Greatly exhausted by wandering about for a long time in forests, torrents, caves, summits hard to climb, pleasure-houses of plantain-trees, slabs fragrant with divine odours, and in lovely localities of different

kinds, the Prince sat in a pleasure-house of माधवीलता Mādha-vīlatā, (the Spring-creeper). A bard, at that time, said, O prince! You are also like Vindhya-giri, because Vindya-giri is associated with नर्मदा Narmadā river and you are associated with court-jesters; the mountain is full of deer and you are equipped with bows; the mountain has a gathering of big elephants and young elephants, and you are devoid of quarrels in your family and you are compassionate; the mountain maintains the burden of the earth, and you are indulgent; the mountain is pleasing to gods and you are pleasing to learned men; the mountain appears beautiful with मदन Madan plants and you are as beautiful as मदन Madana—the God of Love; you are not, in any way, inferior to Mount Vindhya.” The prince was greatly pleased, and he said “O! he has given a good description of the great mountain, so give him one hundred thousand gold coins” The treasurer saying “Just as your majesty orders” immediately executed the order.

After a while, the Prince reached his dwelling-place, and journeying onwards, he went into the adjourning country. On minute observation, there he saw his country-men delight-fully enjoying themselves, and cows, buffaloes, camels, asses, and other beasts happy and the towns and villages affluent with corn and wealth. Becoming astonished, he called leading citizens and merchants of the country into his presence and giving them betel leaves and betelnuts, he asked them about the comforts or trouble of the people there. They replied “O prince! while remaining in the grated enclosure of your powerful arms, which cunning man will desire even to harass us deliberately? Which wise man having regard for his own life, will desire to pluck the mane of the lion or will stretch out his hand to take away, the gem from the hood of Nāga (the venomous serpent king)? However, the only slight trouble is that prostitutes who were showing great affection and were bereft of hope even by the arrows of side-glances liberated from their bow-like eyes, are now able to attract and entice the hearts of travellers in all the directions. Besides, although there are best of ascetics who are intent upon preaching about the miseries of the enjoyment of sensual pleasures, and are able to

show, every day, the True Path of Duty, we house-holders, doubting the existence of fear of the next life, desire for the enjoyment of pleasures of various kinds, and there, we are not able to attain the desired object."

On hearing, the prince, expanding slightly his cheeks, smiling a little and praising the arrangement of their words, had betel leaves and betel-nuts distributed to the leading citizens and merchants, and he sent them away.

The prince then, sent word through a messenger to Puruṣasimha, "The prince is very anxious to see you." Puruṣasimha sent some of his principal persons to the prince and the prince, at their persistent request, went with them. His entry into the capital city of Puruṣasimha was done with great splendour. He was very hospitably treated and well-fed. Puruṣasimha, then, made him presents of elephants, horses, chariots, and much wealth, and with his two open hands held together hollowed in the form of a folded cavity raised to the fore-head, requested the prince thus- "O prince! you have done me a great favour by sanctifying my residence with your lotus-like feet. Now you remain for some days here. Your presence is hard to be obtained." The prince said, "O king! the continuity of your affection is unprecedented, your lovely conversation is uncommonly polite; your hospitality is wonderful; and your goodness is inconceivable. You have attracted my mind beyond measure in a moment by the multitude of your virtuous qualities. Even if I were to remain here for some more days, I cannot easily over-come the reconciliation of my mind." It is verily said,

अत एव हि नेच्छन्ति साधवः सत्समागमम् ।

यद्वियोगासिलूनस्य, मनसो नास्ति भैषजम् ॥

Ata éva hi nēcchanti sādhevah satsamāgamam,

Yadvliyogācilūnasya, manaso nāsti bhaiṣajam.

It is for this very reason, indeed, that ascetics do not

desire for confluence of good persons, because there is no remedy for the mind severed by the sword of their separation. Therefore, give me your consent to depart from here'

With tears in his eyes caused by the grief of unbearable separation, Puruṣasimha accompanied the Prince with a retinue of elephants, horses, and chariots, for a long distance, and then returned home.

The Prince, by uninterrupted journeying, commenced to return to Rājagriha Nagara.

Here, King Viśvanandī told Viśākhanandī Kumāra- "O child! Enjoy the pleasures of the splendour of the forest in company with gazelle-eyed young females, without fear even from Indra himself, in this pleasure-garden."

Leaving aside all his other engagements, Viśākhanandī Kumāra lived in the Puṣpakaraṇḍaka pleasure-garden with increasing delight in company with handsome young females, and began to amuse himself with various sports there.

33. After uninterrupted journeying, Viśvabhūti Kumāra arrived at Rājagriha Nagara. He sent away the feudatory princes, the generals of the army, and other persons to their respective places, and on account of his long-timed eagerness of visiting the pleasure-garden owing to his intense fondness for it, Prince Viśvabhūti tried to enter the Puṣpakaraṇḍaka pleasure-garden. The gate-keeper at the door said, "O prince! it is not advisable to enter the garden now. Prince Viśākhanandī is amusing himself here with the females of his harem. Viśvabhūti Kumāra inquired, "When did he come here"? The gate-keeper replied:—"Immediately after you left the place."

Then with his eyes red-shot with violent anger, with his eye-brows raised high on the fore-head, with his face bewildered and terrifying, and with drops of copious perspiration flowing instantly, the Prince began to think thus—"Under the pretence of an insolent behaviour of a neighbouring feudatory chief, the

king has, indeed, intentionally driven me away from the Puspakarandaka pleasure-garden. I have seen with my own eyes that the towns, villages, grazing places etc. in that country are perfectly quiet, the whole country is affluent with wealth and corn and perfectly free from the fear of harassment from other rulers, robbers, or other individuals. The king has made this deceitful arrangement for the purpose of allowing his son to amuse himself in the pleasure-garden with the object of avoiding infamy of violating the established usage of his family. He has positively done wrong. Fraudulent behaviour with one who has thorough confidence in him, is not worthy of him."

After a while, angrily threatening the servants of Viśākhahandî, the Prince said, "O wicked persons! Why did you enter the Puspakarandaka garden although I had not quitted it? What strength have you? Or, why do you wilfully take delight here without knowing the prowess of other individuals? Who will protect you while you are being defeated at my hands?"

Then, under the influence of irresistible arrogance and with the object of showing his valour, he gave a forcible blow with his fist to a big कपित्थ Kapittha tree (Wood-apple tree,) with branches hanging low with the burden of its fruits. By the blow, the surface of the ground began to quiver as if struck with chief mountain-ranges, and by the breaking asunder of rigid ties, all the fruits from the tree fell on the ground. Proudly directing the attention of the servants of Viśākhahandî to the condition of the fruits, the Prince said, "O vile persons! Just as I have felled down these fruits, in the same manner, I will throw asunder your heads and will put a stop to your imprudent behaviour. I will also kill your ambition of playing in the pleasure-garden, but the sense of modesty towards my father, obstructs me. I am afraid of a stain on the bright fame of my family, and there is no remedy to avoid public censure."

Dīkṣā of Viśvabhūti Kumāra

The violent excitement of Prince Viśvabhūti quieted down.

The idea of abhorrence to worldly pleasures becoming uppermost in his mind, Viśvabhūti began to think thus :—“ In what different ways are not people subservient to worldly enjoyments, defeated ? Or, in what different enterprises, are they not engaged ? Or, who are not unexpectedly overpowered by severe calamities full of numerous misfortunes, as if by Indra’s thunder-bolt ? What light-hearted mean man, though himself censured by wise men and entirely without decorum, will not behave imprudently towards people who are devoutly attached to sensual pleasures ? That is say, even such a despicable man will not remain contented without showing disrespect towards them. Besides, gazelle-eyed women are certainly an unimpeded source of sensual pleasures. Why did the Sinful Fate create the female sex ? If a man becomes indifferent to the female sex, he will never see the pangs of miseries even in a dream. The indiscrete Fate has created a big mechanism in the form of a woman which is like a halter for elephants, like a snare in the form of a light bondage for deer, like a cage for birds, like the tip of the flame of a lamp for butterflies, and which is like a fish-net for people who are desirous of enjoying the pleasures of the senses at their free will. But what will even the perfumed smell of fresh flowers abounding with the fragrance of fresh मालती Mālātī (Jasminum Grandi-florum) fragrant white flowers which open towards evening (Jasminum Grandiflorum) do to a man who has no place for gazelle-eyed women in his mind ? Even the wind of मलयाचल Malayācala, (the Malayācala mountain-range,) which is disturbing the whole world and which is capable of violently arousing lust, will not disturb the people whose minds have become estranged from women. The Moon-light bright with the beams of the Autumnal Moon, will not produce the slightest disorder in people who are skilful in crushing the strength of the God of Love. My vision of discrimination, has become occluded by the darkness of youth, alas, why did I—a wicked-hearted man—remain uselessly as a house-holder for a long time ? Or, why should I uselessly repent for what has elapsed ? However, even now, nothing has been spoiled. Therefore, let me be ready for religious duties.”

Then, with the rise of great abhorrence to worldly desires, with the increase of complete indifference to sensual pleasures, and with the assurance of the worthlessness of worldly objects, Prince Viśvabhūti Kumāra went to Sambhūti Sūri who was an ocean of highly praiseworthy virtuous qualities; who was like the Sun on account of his mass of brightness, like the Full-Moon on account of his placidness, like the trunk of the creeper of pure happiness; who was firm like the summit of Mount Méru; who was capable of doing all the works of the community; whose orders were obeyed by kings and gods: who was able to dispel the veil of darkness of wicked desires; who was endowed with the pure sentiment of destroying sins by the fire of penance; who was always well protected by a control over three varieties of activities (i. e., of mind, speech, and body); who always had praiseworthy thought-taints; who was free from severe transgressions of three kinds; who was filled with an intense longing for the Teachings of the Jinéndras; who was able to dissipate anger, pride, deceit and greed; who was always willing to instruct devout persons; who had strength to crush the impudence of bad teachers; who resembled as excellent कल्पवृक्ष Kalpa Vrikṣa, (the Wishing Tree capable of fulfilling all desired objects); who was adored by excellent ascetics; whose internal enemies had become destroyed; who was gladdening the hearts of all people; who was competent to remove various doubts; and who was perfectly free from blemishes of all kinds. Thinking himself sanctified as if by a visit to all the sacred places, immediately on seeing the worthy preceptor, Viśvabhūti Kumāra very respectfully saluted his lotus-like feet, and took his seat on a neighbouring spot. The Guru Mahārāja then commenced the preaching with a voice as solemn as the blowing of the conch-shell by Śrī Kṛṣṇa:—

संसारचंद्रंगे सइल्लसेहि व चित्तरुवेहि ।

सो नत्थि किर पएसो जीवेहि न नच्चियं जत्थ ॥ १ ॥

चउगइजलपडलाउलभवणवेऽणेगसो करेतेहि ।

दुहिणह मज्झणुम्मज्झणाइं कुम्मेहि व कहिपि ॥ २ ॥

आरियखेत्तुप्पत्ती नो पाविज्जइ पभूयकालेऽवि ।

तीए वि हु पत्ताए कहिंचि कम्मक्खओवसमा ॥ ३ ॥

धम्मत्थकामसाहणकारणमेगंतियं न मणुयत्तं ।

पावंति पावविहया भममाणा विविहजोणीसु ॥ ४ ॥

लद्धेऽवि तत्थ जरकाससासकंदूपमौक्खदुक्खेहिं ।

निहयाण धम्मकम्मज्जमोऽवि दूरेण वच्चेज्जा ॥ ५ ॥

नीरोगत्ते पत्तेऽवि रुद्धदारिद्रविट्टयसरीरा ।

उदरभरणत्थवाउलचित्ता वोळिति नियजीवं ॥ ६ ॥

इस्सरिएऽवि हु बहुदविणवद्धणारद्धविविहवावारा ।

लोभेण भोयणंपि हु काउं न तरंति वेलाए ॥ ७ ॥

संतोसेण वि मिच्छत्तपंकपसरेण मइलमइविभवा ।

सन्वण्णमयं सम्मं सुयंति नेवावबुज्झंति ॥ ८ ॥

सन्वण्णधम्मवोहे जाएऽवि हु कम्मपरिणइवसेणं ।

नीसेसगुणावासो गुरुवि न कहिंपि संपडइ ॥ ९ ॥

लद्धेऽवि गुरुमि समत्थवत्थुचित्थारपयडणपईवे ।

सिद्धिपुरपरमपयवी न पयट्टइ तहवि विरइमई ॥ १० ॥

तीए वि त्तिक्खवहुदुक्खलक्खनिखेवकारणं पावो ।

पसरंतो न पमाओ खलिउं तीरेइ वणकरिन्व ॥ ११ ॥

इय उत्तरोत्तरमहप्पबंधहेउप्पसाहणिज्जंमि ।

मोक्खसुहे धण्णाणं केसिं पि मणो समुल्लसइ ॥ १२ ॥

अन्नेसिं एवंविहसमग्गसामग्गिसेमवेऽवि मई ।
 सप्पज्जइ संसारियसुहेसु विरसावसाणेसु ॥ १३ ॥
 को वाऽविहु सलहेज्जा को वा नामंपि तेसिं गिण्हेज्जा ।
 जे भोगामिसगिद्धा रमंति इह सारमेयव्व ॥ १४ ॥

अविय

जोव्वणपडलच्छाइयविवेयनयणा मुणंति तरुणीणं ।
 केसेसु कुडिलत्तं न उणो तासिं चिय मणंमि ॥ १५ ॥
 बहुहारावुद्दामं उब्भट्ठनासं सुदीहरच्छं च ।
 पवियंभियसत्तिलयं नियतिं वयणं न उण नरयं ॥ १६ ॥
 परिणाहसालिवित्तं सिथि [थ]णेसुं न धम्मबुद्धिसु नियंति ।
 पेहंति तणुयमुयरं साणंदा न उण नियआउं ॥ १७ ॥
 सुरमणुयगई परिहंपि सुंदरं भुयजुयं पसंसंति ।
 जंघोरुजुयं अइअसुइयंपि उवमिति रंभाए ॥ १८ ॥
 इय भो देवाणुप्पिय ! विप्पियहेउं पि जुवइजणदेहं ।
 मणमोहणवम्महचुण्णपुण्णचित्ता अभिलसंति ॥ १९ ॥
 ते चिय पमाणमवलंबिऊण भोगेसु को पयहेज्जा ? ।
 कुपहपवण्णो किं होज्ज कोइ कुसलाणुसरणिज्जो ॥ २० ॥
 नवजोव्वणोऽवि निप्पडिमसरुवकलिओऽवि लच्छिनिलओऽवि ।
 पवरविलासीवि तुमं भइ ! धुवं धम्मजोगोऽसि ॥ २१ ॥
 तेणेवंविहपवरोवएसरयणाइं तुज्ज दिज्जंति ।
 न कयावि पुण्णारहिया चिंतामणिकाभमरिहंति ॥ २२ ॥

इय भणियंमि गुरुहिं समहिंसंजायधम्मपरिणामा ।

भत्तिभरनिब्भरंगो कुमरो भणिउं समाढत्तो ॥ २३ ॥

भयवं ! सव्वमसेसं कहिय तुम्हेहिं सिवसुहकणं ।

ता सम्मं पव्वज्जं निरवज्जं देह मह इण्हि ॥ २४ ॥

1. Samsārarundaraṅgé saillūséhim va cittarūvéhim,
So natthi kira paéso jīvéhim no nacciyam jattha.
2. Cau-gai-jalapadalāula bhavaṇṇavé'ṇégaso karéntéhi,
Duhīéhim majjaṇummajjaṇālm kumméhi va kahimpi.
3. Āriya-khéttuppattī no pāvijjai pabhūya-kālé'vi,
Tie vi hu pattāé kahimci kammakkhaovasamā.
4. Dhammattha kāma sāhaṇa kāraṇamégantiyam na maṇuyattam,
Pāvanti pāvavihayā bhamamaṇṇā viviha-joṇisu.
5. Laddhé'vi tattha jara-kāsa-kandūpa-mokkhaḍukkéhim,
Nihayāṇa dhammakammujjamo'vi dūrēṇa vaccéjjā.
6. Nirogatté patté'vi rudda-dārida-vidduya-sarīrā,
Udarabharaṇatthavāulacittā volinti niyajīvam.
7. Issarié'vi hu bahu-daviṇa-vaddhaṇāraddha-vivihavāvārā,
Lophēṇa bhoyaṇāmpi hu kāum na taranti vélāe.
8. Samtosēṇa vi micchatta-paṇka-pasarēṇa maḷlamai-vibhavā,
Savvaṇumayam sammam suyanti névāvabujjhanti.
9. Savvaṇu-dhammabohé jāé'vi hu kamma-pariṇaivasēṇam;
Nisēsa guṇāvāso gurūvi na kahim sampadai.
10. Laddhé'vi gurummi samattha vatthu vitthāra payadaṇa paīve;
Siddhipura parama payavī na payattai tāhavi virālmāi.
11. Tiévi tikkha-bahu dukkha-lakkha nikhéva kāraṇam pāvo;
Pasaranto na pamāo khalium tīréi vaṇakarīvva.

12. Iya uttarottara-mahāppabandhahéuppasāhañijjammi;
Mokkha suhe dhañṇāṇam kesim pi maṇo samullasaī.
13. Annesim évamviha-samagga-sāmaggīsambhavé'vi maī;
Uppajjal' saṁsāriyasuhésu vīrasāvasāṇesu.
14. Ko vā'viha salahejjā ko vā nāmampi tésim giṇhéjjā;
Jé bhogāṁsagiddhā ramanti iha sārameyavva.
Aviya
15. Jovvaṇa-padala cchāiya-vivéya-nayaṇā muṇanti taruṇiṇam;
Késésuṁ kudilattam na uṇo tāsīm ciya maṇammi.
16. Bahu-hārāvuddāṁam ubbhada-nāsam sudīharaccham ca;
Paviyam-bhiyasattilayam niyanti vayaṇam na uṇa narayam.
17. Parināhasālivittam sithi(tha)ṇésu na dhammabuddhiṁ niyanti,
Péhanti taṇuyamuyaram sāṇandā na uṇa niya-āṁ.
18. Sura-maṇuya gaī parihampi sundaram bhuyajuyam pasansanti
Jaṅghorujuyam aī asuyampi uvamīnti rambhāe.
19. Iya bho devāṇuppiya! vippiyahéumpi juvaī-janadéham;
Maṇamohana-vammaha-cuṇṇa-puṇṇa-cittā abhīlasanti.
20. Té cciya pamāṇamavalambiūṇa bhogésu ko payahejjā,
Kupaha-pavaṇṇo kim hojja koī kusalāṇusaraṇijjo?
21. Nava-jovvaṇo'vi nippaḍisarūva kaīo'vi lacchi-nilao'vi;
Pavara-vīlāsī vi tumam bhadda! dhuvam dhamma-joggo'si.
22. Ténevam viha pavarovaésa rayaṇāim tujjha dijjanti;
Na kayāvi puṇṇarahiyā cintāmanītabhamarīhanti.
23. Iya bhaṇiyammi gurūhīm samahīga sañjāya dhammapariṇāmo;
Bhattibhara nibbharaṇgo kumaro bhaṇiṁ samāḍhatto.
24. Bhayavam! savvamaśésam kaḥiyam tumhéhi sivasuha kaṇṇam
Tā sammam pavvajjam niravajjam déha maha iṇhīm.

1. There is, indeed, not a single region on the extensive stage of this world in which living beings have not danced as actors of various kinds.

2-4. People distressed in the ocean of existence with an envelope of water in the form of four kinds of existences, do acquire birth in **आर्यक्षेत्र** Ārya-Kṣētra, (the country inhabited by the Āryans,) like tortolse plunging into water and coming out of it a number of times even after a long time Having acquired it by the subsidence of that Karma, they, wandering in different places of birth, and overpowered with evil Karmas, do not acquire **मनुष्यत्वं** Manuṣyatvam, (existence as a human being), which is the absolute instrumental cause of accomplishing **धर्म** Dharma, (Religious Duty), **अर्थ** Artha, (Wealth), and **काम** Kāma, (Desires of worldly pleasures).

5. Having obtained it, and having become distressed by old age, asthma, cough, itching, and other diseases, they become far-removed from an effort of accomplishing religious duties.

6. Having obtained a healthy state also, and having become distressed by sentiments of wrath and misery, they pass their life in a bewildered desire of filling their bellies.

7. Having obtained even wealth, and becoming eager of doing numerous trades with the object of increasing much wealth, out of avarice they do not get time even to take their meals at the appropriate hour.

8. Even if they are contented, they hear the doctrines of the Omniscients, but they do not become enlightened, because their intellect has been rendered unclean by the spread of the mire of **मिथ्यात्व** Mithyātva, (False Belief).

9. Even if an enlightenment in the Teachings of the Omniscients has been produced as a consequence of the maturity of an evil Karma, they do not meet with preceptors who are the receptacles of entire virtuous qualities.

10. Even if they get preceptors capable of playing the part of a lamp in disclosing the details of all objects, they do not, however, show the devout thought of Renunciation, which is the most Excellent Path to सिद्धिपुर Siddhipur, (the city of Final Emancipation.)

11. Then, also, if there is a desire for renunciation, with the appearance of an evil karma in the form of an independent cause of numerous severe miseries, carelessness becomes difficult to be abandoned like a forest—elephant.

12. In the happiness of Final Emancipation, accomplished by ever-increasing continuous series of great events, the mind of only a few fortunate individuals becomes expanded (with joy).

13. While the great majority though well-equipped with uninterrupted opportunities, have their intellect bewildered by worldly pleasures which are unpleasant in the end.

14. Out of those who take delight in their vehement desire for the flash of sensual pleasures like dogs, who can even have that rare opportunity or who can even think of it ?

Besides,

15. Those, whose sight of correct judgment has been occluded by the veil of prime of youth, think of the curliness of the hair of young females, but they do not think of the deceitfulness of their minds.

16-17. Some gaze at the faces of a group of young females who are unbridled mostly in speech, who have prominent noses, who are long-eyed, and who are very eager for sensual pleasures, but they do not look to the (future) hell. Some look rejoicingly at their round breasts of extensive circumference, but they do not look to the intellect for religious duties. They look with joy at their slender bellies, but they do not look to the minuteness of their own age-limit.

18. They praise their handsome pair of arms which are like an iron gate-bar to their own existence as a divine being or as a human being. They compare even their pair of plumpy thighs, which are very unclean, to the trunk of a plantain-tree (Musa Sapientum).

19. Thus, O beloved of the gods ! only those, whose minds are filled with the miraculous power of the God of Love deluding their minds, desire for the body of young females, which is the cause of unpleasantness.

20. Then, depending upon such a correct notion, who will engage himself in worldly pleasures ? Will any one following clever persons ever go along a wrong path ?

21. You are in the first bloom of youth, you are possessed of incomparable beauty of form, you are an abode of prosperity and wealth, and you are also highly amorous, O worthy man ! You are certainly fit for religious duties.

22. You are, therefore, given such gem-like excellent preachings. Because, persons devoid of meritorious Karmas, do not ever aspire after the acquisition of चिन्तामणि-Cintāmaṇi, (a gem ful-filling all desired wishes of its possessor).

23. When addressed thus by Guru, the Prince becoming actuated by an increasing sentiment of renouncement and with a heart full of devotion, said :—

24. O Worshipful Master ! Whatever you have said is conducive to the happiness of Final Emancipation; you, therefore, now give me the Dīkṣā which is faultless in every way.

Saying so, the Prince removed all the ornaments worn by himself, and the revered Guru gave him Bhāgavati Dīkṣā in accordance with religious rites prescribed by the Jaina Siddhāntas, and taught him the daily routine of religious practices. He then explained the nature of the wealth of self-restraint and taught him Sāmāyika and other Sūtras.

On hearing the news of the प्रव्रज्या Pravrajya, (Joining the Monastic Order) by the Prince, the king Viśvanandî, extremely grieved and as if hit by a thunder-bolt, went there accompanied by the females of his harem and by crown-prince Viśākhanandî. Having done reverent salutation to the Ācārya and having respectfully greeted Viśvabhūti Muni, King Viśvanandî reproachfully and affectionately said, "O child! Is this befitting any one who has been bred up in a excellent family that you accepted these difficult vows of an ascetic, without informing any one about your intentions of doing so? Who offended you? Or, was it our fault? Who did not obey your orders that you abruptly adopted an impolite behaviour? Or, what is the use of speaking much? Without you, with whose help shall we able to accomplish our undertakings? Who will be our support in times of severe difficulties? So, for the present, you any how leave aside the ascetic's vows, and accepting the kingdom, amuse yourself in the Puṣpakaraṇḍaka pleasure-garden according to you own desire. Do not supply a deficiency to the wild fancies of my enemies; do not make your charming wives, who are like a garden of lotuses, helpless. Do not be indifferent to your country which has been so ably protected by your ancestors. Do not make your heart coarse like a tight-knot."

On hearing this, Viśvabhūti Muni calmly said "O king! You leave aside your affliction, and accomplish your wished-for affairs. There is nothing to be said in this connection now. You engage yourselves in your respective work. By abandoning worldly enjoyment, one thing becomes perfectly clear that people doing wicked actions while becoming fascinated by their affection towards their kinsmen, have to suffer evil consequences during their degraded existences. Even the kinsmen do not, in the least, afford shelter in times of distress, although they are well-taken care of in various ways, except the Jain Dharma." When thus spoken to by Viśvabhūti Muni, the king grieved at this own fault, bowed down before the Muni, and went home.

Viśvabhūti Muni, while regularly observing the duties of

an ascetic, ever ready in service at the feet of the Guru, regardless of life or death, and completely conquering his enemy—the five senses—then, remained for a long time in the service of his Guru. One day, knowing him to be a suitable person, as he was well-versed in various Sūtras and their correct meanings, and was well-behaved in various ways, the Guru Mahārāja permitted him to go about alone, and while observing fasting of two days, three days, and more days, bearing patiently a number of endurances; going about to towns and villages without any hindrance like a man devoid of affection or hate, practising वीरासन Virāsana (A posture of a man sitting on a chair etc. when it is removed from him), कुर्कुटासन Kurkutāsana, a posture resembling a cock, and many other postures, exposing himself daily for some time to the rays of the Sun, carefully protecting living beings considering their life more valuable than his own, and taking very pure and tasteless food devoid of forty-two defects, he went in due course of time, to Mathurā Nagari, which was full of varieties of enjoyable objects like Amarāvati, (the city of gods).

While living there in a lonely locality free from females, lower animals, and eunuchs, and in company of ascetics intent on severe austerities, Viśvabhūti Muni passionately began to contemplate thus for a life—long religious observance:—

एसोऽमिकंखइ सुहाइं जिओ दुहाइं दूरेण मोत्तुममिवंछइ तुच्छबुद्धी ।
 एवं न जाणइ जहा न कहिं पि धम्मसंबंधसिद्धिविरहेण भवंति ताइं ॥ १
 भोगे समीहइ करेइ रइं कहासु, देसित्थिपत्तिवसुभोयणसंगयासु ।
 सीउण्हदंसमसगाइपरिसहे य, सम्मं तित्तिक्खइ न मूढमई पमाया ॥ २ ॥
 सत्तु वरं निसियधारकरालकालकंतिच्छडालकरवालकरो सुकुद्धो ।
 घायत्थमुज्जुयमई वरमग्गभोगभोगीसरो ङसिउमुड्डमरो रुणच्छो ॥ ३ ॥
 उदंडमारूपईवियदीहजालामालाउलो य जलणो वरसंगलग्गो ।
 नीसैसदोसनिलओ न खणपि नूणं, जुत्तो न गंतुमहमो हि इमो पमाओ ॥ ४ ॥
 एए हि सत्तुपमुहा मणुयाण दित्ति तिव्वावि एगभगोयरमेव मच्चुं ।

एसो षईमवसुदुस्सहतिकखदुक्खलक्खक्खणी तदहिगं परिवज्जणिज्जो ॥ ५ ॥

वज्जणमेयस्स पुणोआहारच्चागओ घडइ सम्मं ।

ता सव्वहेव जुत्तं मम काउं उगगतवचरणं ॥ ६ ॥

1. Eso abhikamkhaī subhāim jīo duhāim, dūrēṇa motumabhivanchai
tuccha-buddhī ।

Evam na jāṇai jahā na kahim pi dhamma-saṁbandha siddhi
virahēṇa bhavanti tāim. 1.

2. Bhogé samīhai karéi raim kahāsu, désitthi patthiva subhoyaṇa
saṅgayāsu ।

Sī-uṇha-daṁsa-masagāi parisahé ya, sammam tītikkhai na
mūḍhamai pamāyā. 2

3. Sattum varam nīsiyadhāra karāla kāla kanti cchaḍāla karc
sukuddho ।

Ghāyattha mujjuyamai varamagga bhogo, bhogīsaro dasiumu
ddamaro ruṇaccho. 3.

4. Uddandamāruya-paīviya-dīhajālāmālāulo ya jalaṇao vara-
saṅga-laggo ।

Nīsésa dosa nilaō na khaṇam pi nūṇam jutto na gantumahamc
hi imo pamāo. 4.

5. Ee hi sattu pamuhā maṇuyāṇa dinti tiṇvāvi égabhava-goṇara
méva maccum ।

Eso paībhava-sudussaha-tikkha-dukkha-lakkhakkhaṇī tadahi-
gam parivajjaṇijjo. 5.

6. Vajjaṇaméyassa puṇo āhāraccāgao ghaḍai sammam;

Tā savvahéva juttam mama kāum ugga-tava-caraṇam.

1. This mean-minded individual, desires for worldly
happiness and wishes to leave off miseries to a distance, but he
even does not know that it never happens without the accomplish-
ment of Dharma.

2. He desires for sensual pleasures, and creates a love

for talks about the country, females, king, and delicious food, but the silly person does not patiently bear the endurances of cold, heat, gadfly, and mosquitoes out of carelessness.

3-4. Better to have a highly enraged enemy with an intention to inflict a blow, having a terrible death-inspiring glittering sword with sharp edge in hand; better to have a serpent capable of eating in abundance, with red eyes and ready to bite; better to have a fire with a series of long blazing flames enhanced by strong blowing winds ready to touch the body; but it is decidedly not proper to be addicted even for a moment, to this vile प्रमाद Pramāda, (carelessness), which is the abode of all faults.

5. All the enemies however terrible they may be, afford worldly death only for one भव Bhava, (existence), but this (carelessness) results in numerous unbearable and severe miseries during every existence. It is, therefore, to be specially avoided.

6. Besides, its avoidance can be regularly (efficiently) accomplished by abandonment of food. It is therefore proper for me to do severe austerities in every way."

Having, thus, made a firm determination, Viśvabhūti Muni commenced a fasting of thirty days. He became more careful in observing religious rites. Practising meditation every day, he gradually stopped the unbridled condition of his mind. On the completion of thirty days' fasting, Viśvabhūti Muni carefully cleaned his wooden utensils, and with an unhasty and steady gait, keeping his eyes युगमात्र yugamātra, (the length of a yoke (four hand-lengths)); going on a begging-tour for food and drink-materials to rich and poor families not before three hours after Sun-rise as prescribed in the Śāstras; and carefully examining the defects pertaining to the preparation of the food and drink-materials and the method of bringing them, without feeling pleasure on getting them, and pain at not getting them;

shaking violently like a piece of grass with fierce winds on account of emaciation of his body brought on by severe austerities, and with a skeleton-like body manifestly covered only with skin and blood-vessels by the wasting of muscles and blood, the Muni, as white as the Moon of the first day of the month, went along the high road, where Viśakhanandī Kumāra who had come there with the object of marrying the daughter of the king's sister, had previously put up.

34. Now, on seeing Viśvabhūti Muni there, and recognizing him by a few prominent signs, some of the domestic servants of Viśākhanandī Kumāra said "O master ! Can you identify this Muni ? He said " I cannot recognize him accurately. They, then, said:-O Prince ! He is the same Viśvabhūti Kumāra who had taken Dīkṣā before." On exactly recognizing the Muni, Viśākhanandī Kumāra was greatly enraged on account of his previous displeasure towards him.

At that time, while Viśvabhūti Muni was passing by that road and his mind was studiously engaged in careful-walking so as to avoid destruction of animal life, he was accidentally tossed up and thrown down on the ground by a recently-delivered cow. On seeing Viśvabhūti Muni thus fallen on the ground, Viśākhanandī and his servants rejoicingly made a challenging shout, dashed with their feet three times against the ground, clapped their hands a number of times, and creating noise amongst themselves, loudly said, " Ah ! Where is that strength of yours, capable of felling down wood-apples, gone away that you have been thrown down by an ordinary cow ? " On turning his face towards that direction and opening his eyes wide awake, Viśvabhūti Muni saw Viśākhanandī and his servants and he accurately recognized them.

From that time onward, the serenity of his mind disappeared, discrimination left him, intense wrath commenced to leap up, and manly vigour began to manifest itself. He at once ran, and holding the cow firmly by her horns and turning her like

a flag, over his own head, he threw her on the ground and addressing Viśakhānandī and his servants, he said, "O wicked persons! Destitute of strength and unworthy in every way! You are cracking jokes against me, but you do not know, that even thousands of jackals cannot transgress the limit of the manly vigour of a debilitated lion, that serpents are not able to endure the soft blows of the bill of a young eagle, and although you see me emaciated by severe austerities, thousands of persons like yourselves cannot equal me in valour. O people living on the morsel of food of other persons and sullied by their defects! What is the use of telling you more? Although I am within your sight, you are not able to do me the slightest injury."

Having reproached them with harsh challenging words, Viśvabhūti Muni went to his own residence, and commenced thinking thus:—"Even now, these wicked persons do not, in the least, leave off the malice they previously bore towards me. Although I am adorned with प्रव्रज्या Pravrajyā, (Religious mendicancy), these vile people have, by some reason or another, become unreasonably my enemies. Or, where is the fault of these ignorant individuals? It is the maturing of the fruit of Karmas of good or evil actions of previous existences. I will now do such a thing that I may not anywhere become the receptacle of such insults even in a dream in future existences."

Then, disregarding conventional usage and the excellent truth of the Śāstras, and without thinking about the multitude of miseries of the Samsāra coming on one after another, he became ready to reject food and to make a firm determination with certain limitations, with the object of getting some worldly objects, and addressing the ascetics who were near him, Viśvabhūti Muni said, "If there be any inconceivably great reward for the fasting of two days, three days, or more days at a time with careful meditation, for the taking of perfectly pure food and drink after avoiding the forty-two defects of preparation and methods of taking them, for the time spent on reflection of the underlying principles of the True Religion and in the

service of elderly persons, and for the strict observance of the five great vows of ascetic life, then, I fervently desire to be born with immense strength during my next-life." Having, thus, made this undesirable firm resolution, Viśvabhūti Muni sat on a clean slab of stone.

On hearing about this undesirable resolution of Viśvabhūti Muni, other ascetics who were near by, went to him and respectfully said, "O illustrious man! You know what is proper and what is not. It is, therefore, unnecessary to give you any admonition. However, we like to tell you this much. "None will destroy a magnificent palatial building for the sake of an iron-nail. None will give away crores of gems in return for a cowrie. Besides, none will burn up the excellent wood of गोशिरष चन्दन Gośirṣa candana, (an excellent kind of sandal wood) and अगर Agara (a highly scented wood for costly incense), for the preparation of wood-charcoal. It is not at all advisable for you to make this dangerous resolution which is like the poisonous fruit of किंपाकवृक्ष Kimpāka Vrikṣa in the end, after practising various spotless penances for such a long time."

Besides, it is said:—

किं पवणगुंजिएहिं कपिज्जइ मंदरो रउदेहिं ।

दुज्जणवयणेहिं मणो किं वा पक्खुइ साहूणं ? ॥ १ ॥

चिरकालुव्वुदं किं मज्जायमइकमंति जलनिहिणो ।

हरिणंकदिणकरा किं तिमिरप्पसरेहिं रुज्झंति ॥ २ ॥

निम्मलगुणरयणमहानिहाण ! तुम्हारिसावि सप्पुरिसा ।

ववसंति परिसं जइ धम्मसिरी ता कमल्लियड ? ॥ ३ ॥

कत्थ व वच्चड विणओ ? वोढूं को वा खमो खममियाणि ।

मग्गनिवासो गच्छड कत्थ वराओ विवेओऽवि ? ॥ ४ ॥

एमाइविविहवयणेहिं मासिओ जा न देइ पडिवयणं ।

नियनियठाणेषु गया ताव मुणिदा निराणंदा ॥ ५ ॥

1. Kim pavaṇa-guṇjīéhim kampijjai Mandarō rauddéhim,
Dujjaṇa-vayaṇéhim maṇo kim vā pakkhuhai sāhūṇam ? 1
2. Cira-kāluvuvūḍham kim majjāyamaikkamanti jalaṇihiṇo !
Hariṇaṅka-diṇayarā kim timirappasaréhim rujjhanti. 2
3. Nimmala-guṇa-rayana-mahāṇihāṇa ! tumhāri-sāvi sappurisā.
Vavasanti érisam jai dhammasiri tā kamalliyau ? 3
4. Kattha va vaccau viṇaṇo ? Voḍhum ko vā khamo
khamamiyāṇim ?
Bhagga-nivāso gacchau kattha varāṇo vivēṇo vi ? 4
5. Emāi-viviha-vayaṇéhim bhāsiṇo jā na déi paḍivayaṇam,
Niya-niya-ṭhāṇésu gayā tāva muṇindā nirāṇandā. 5

“Will the मंदराचल Mandarācala, Mount Mandara, (the sacred mountain with which the ocean was churned) tremble by the humming sound of fierce wind? Will the minds of virtuous persons ever be agitated by the words of wicked individuals? Will seas ever transgress their long-continued boundary? Will the Moon and the Sun be obstructed by the spread of darkness? Therefore, O treasure of pure spotless gem-like virtues! If wise men like yourself, behave thus, where else will the wealth of Dharma reside? Where will good behaviour go away? Who is now able to maintain as much forbearance as you are? Where will the helpless, homeless, correct judgment find a refuge.” Besides, even though the ascetics advised him in various ways, Viśvabhūti Muni did not even reply, so all of them disappointedly went away to their respective abodes.

Seventeenth Previous Bhava.

Having died without becoming free from the dangerous resolution of vengeance, and without expiating for the sins at death-time, Viśvabhūti Muni became, during the Seventeenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra, a god with highest age-limit in Mahāśukra déva-loka (7th déva-loka).

Having descended from the Mahāśukra déva-loka, on the completion of his age-limit as a god there, he will be born during the next Bhava, as Triprīṣṭha Vāsudéva, son of king Praiāvatī of Potanapura.

APPENDIX No. I.

Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra

Let us now review some of the events of the life of Viśvabhūti Muni during the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

It is an immutable Law of Karmic Theory, firstly-That the good or evil molecules of Karmic Matter which have been acquired by the Soul during previous lives by the performance of good or evil deeds, become, intimately mixed up with the molecules of the Karmic matter of the Soul, and secondly, That those molecules of Karmic Matter classified as good or bad, become manifest as sources of good or evil Karmas, and at the time of maturity of those good or evil Karmas, they eventually lead the Soul to bear the good or evil consequences of those deeds on getting a suitable opportunity.

The application of this Law, under both the categories, is fully exemplified during this Bhava—

As a sequence of abhorrence of sensual pleasures, and repeated renunciations of the world as a human being, during previous lives he had the same experience during this Bhava also. Prompted by the cunningness of the crafty strategem of removing him from the Puṣpa Karaṇḍaka pleasure-garden, of his own father at the suggestion of his mother, Viśvabhūti Kumāra was deeply enraged to renounce the pleasures of a princely life and assume the arduous duties of a Jaina sādhu from a Jaina ācārya. After his dīkṣā, Viśvabhūti Muni had studied Jaina Siddhāntas under his preceptor, and had taken great delight in performing various forms of difficult austerities.

The unclean fancy of assuming the life of a त्रिदण्डिनः Tridaṇḍin—a wandering Parivrājaka mendicant bearing the triple staff of the Brahmana ascetic,—which the Soul of Śramaṇa

Bhagavān Mahāvīra had during his third previous Bhava as Marīci Muni, continued in constant succession during his next fourteen Bhavas, and consequently he repeatedly adopted the life of a wandering mendicant. The evil influence of the चारित्र मोहनीयकर्म—Cāritra Mohaniya Karma—A Karma preventing the adoption of a duly-regulated ascetic life—which he had acquired during his Bhava as Marīci Muni by discarding a highly-regulated ascetic life, had become gradually less during succeeding lives and with complete subsidence, and destruction of the Cāritra Mohaniya Karma, during the Sixteenth Bhava, Viśvabhūti Kumāra on getting a slight pretext adopted a well-regulated ascetic life.

While carefully observing the religious duties of a well-regulated ascetic life, Viśvabhūti Muni studied the Siddhāntas and he then commenced the practice of difficult austerities. He used to observe one month's fasting at a time, and his body had consequently become emaciated. It is interesting to know how the supreme influence of previous Karmas was relentlessly exercised by creating opportunities even for such a pious and highly devout Muni (well-regulated ascetic) in bringing him to a low degraded condition. It came to be devised that one day Viśvabhūti Muni went about on a begging-tour in Mathurā with the object of getting some food, and drink-material for breaking fast at the end of one of his oft-repeated one month's fasting at a time. And at that time he happened to pass by the place where Viśākhānandī—his cousin—who had gone there with a large retinue for his own marriage-ceremony. All the members of the family saw and recognized the Muni. Instead of utilizing the excellent opportunity of reaching a higher stage of spirituality by bowing down before a highly pious Muni observing numerous one-monthly fastings, and giving food, and drink-materials to such a deserving individual, they misused the chance and thus they became the prime cause of evil to both. Foolish persons desirous of a long-continued Saṃsāra always create evil both for themselves and for others. It is but natural that body becomes debilitated by severe austerities. The body of the pious saint Viśvabhūti Muni had become greatly emaciated.

He fell down on the ground by a push from a cow. Viśākhānandī born in a royal family but a mean-minded fellow—cracks jokes at the wasted strength of Viśvabhūti Muni out of envy and ignorance. Viśvabhūti Muni overhears the actual wording of the jokes.

Ascetics have to undergo a variety of ordeals during their ascetic life. The number of such परीसह Parīśahas-ordeals is twenty-two. If people desirous of self-realization, bear with perfect equanimity any one of these twenty-two ordeals, then, every one of these ordeals becomes a source of destruction of old Karmas and stoppage of the bondage of new Karmas, and it thus does the service of a true friend in bringing them nearer to Final Emancipation.

The cracking of jokes done by Viśākhānandī and his retinue is the twelfth ordeal named आक्रोशपरीसह Ākrośa Parīśaha—An ordeal of abuses—If an ignorant person, out of anger or envy foolishly abuses a saint or uses insulting words against him, the saint or ascetic should not be angry with the person using such filthy language but he should think thus :—“ The person using abusive language against me, does me some service because even though the words used for me may be true or may not be true it is not fit for me to be angry with him ” With this idea in his mind, the saint or ascetic should not be angry with him but he should calmly bear the ordeal.

The following is one of the commandments of the Śāstras with relation to the practice of austerities :—

चउन्विहा खलु तवसमाही भवइ, तं जहा-नो इहलोगद्वयाए
तवमहिद्विज्जा १, नो परलोगद्वयाए २, नो कित्ति-वण्ण-सद्ध-सिलोगद्वयाए
तवमहिद्विज्जा ३, नन्नत्थ निज्जरद्वयाए तवमहिद्विज्जा ४, चउत्थं पयं भवइ,
भवइ य एत्थ सिलोगो-
विविद्विज्ज-तवो-ए य निचं
भवइ निरासए निज्जरद्विज्ज ।

तवसा धुणइ पुराण-पावगं

जुत्तो सया तव-समाहिण ४

श्री दशवैकालिक सूत्र ९ अध्ययन ४-४

Cauvviḥā khalu tavas amāhī bhayāi, tam jahā-No ihaloga-
tṭhayāe tavamahitṭhijja-No para logatṭhayāe-no kitti-vanna-sadda-
silogatṭhāe tavama-hiṭṭhijjā, nannattha nijjara-tṭhāe tavanāhitthi-
jjā-cauttham payam bhavai, bhavai ya éttha silogo—

Vlviha guṇa-tavo-rae ya niccam.

Bhavai nirāsaē nijjaratṭhiē

Tavasā dhuṇai purāṇa-pāvagam

Jutto sayā tava-samāhiē. 4

Śrī Daśavaikālīka Sūtra 9-44.

A devout performance of austerities is, really of four kinds viz 1. Austerity should not be done with the object of gaining (happiness of) this world 2. Austerity should not be done with the object of gaining (happiness in) the other world 3. Austerity should not be done with the object of gaining fame, distinction, praise, and epic stanza. 4. Austerity should not be performed except with the object of removing (previous evil Karmas). It becomes (the source of) the fourth stage (Mokṣa)

Here is a verse—

One who is devoutly intent on the (good) qualities of various kinds of Tapah always without the expectation of (gaining worldly objects), becomes (useful for) the purpose of shedding Karmas. Becoming always attached to the devoutness for Tapah, he destroys former evil Karmas by Tapah.

Śrī Daśavaikālīka Sūtra 9. Adhyayana 4.

Tapah (penance) should be faultless. It should be done without the least desire of obtaining any wished-for object of this world as well as of the other world, and it should only

become the means of removing or shedding off of evil Karmas of previous lives.

That which warms up the body is called Tapah. It is so called because blood, secretions, flesh, marrow, bones, semen, nervous system etc, and evil Karmas, are disintegrated and wasted away by it. The man who makes up his mind for acquiring worldly gains, after leading a scrupulously faultless religious life, tries to breed up a Kalpa Vrikṣa (the eternal Wishing Tree) and then, to burn it up.

The Tapah should be practised with great delight of heart. It should not be done like some tollsome work wantonly imposed by a tyrant king. Besides, it should be done strictly in accordance with one's own power of sustenance.

The Tapah should be carried on in such a way that, firstly, the इन्द्रिय Indriayas Sense-organs may not be endangered, secondly, the mind may not be led to vicious ideas, and thirdly, the activity of the mind, body, and speech may not be impaired. The wilful ignorant penance in the form of total abstention of food caused by non-acquisition of food-materials on account of helplessness and want of independence, is not a penance as it is a source of evil Karmas, and a hot bed of anger, and other passions, but it is only the fruition of अशाता वेदनीय कर्म—Aśātā Védanīya Karma (the Karma of undergoing painful sufferings) resulting from non-acquisition of wished-for objects on account of evil deeds in previous lives.

Voluntary abstinence from food and drink-materials, is द्रव्यतप Dravya Tahah (Material penance) and meditation on the nature of the Soul, is भावतप Bhāva Tapah (Sentimental penance) The sentimental penance should preferably be practised along with the *dravya tapah* in accordance with one's strength. People who have an abhorrence towards worldly objects and who have a liking for spiritual knowledge do not feel this dravya t̥apah as burdensome. Just as, householders busy with acquiring wealth

do not feel the discomfort of cold, heat etc. in the same way, persons desirous of the Happiness of Mokṣa (Final Emancipation) do not care for the discomforts of penance.

A niyāṇu (an intense desire for obtaining the wished-for objects of this world, as well as, of the other world, is in relation with the under-mentioned nine subjects viz 1. It may be in connection with a king or his kingdom. 2. It may be in connection with a merchant or his merchandise. 3. It may be in connection with a male being. 4. It may be in connection with a female being. 5. It may be in connection with a happy deliberation about one's own welfare. 6. It may be in connection with a happy deliberation about another's welfare. 7. It may be in connection with unusual pranks. 8. It may be in connection with poverty, and 9, It may be in connection with the condition of a Śrāvaka i-e a devotee of the Tirthaṅkaras. Persons desirous of the Happiness of Mokṣa (Final Emancipation) should strictly avoid such absurd notions.

The nature of these *niyāṇās* has been elaborately explained in the Scriptural Writings of the Jainas. They produce an increase of wandering in the Samsāra. The Tapah (penance) which is always one of the means of putting an end to the Samsāra by the destruction of previous Karmas,—the same tapah sometimes becomes the primary cause of increase of Samsāra. Ascetics and persons desirous of the up-lift of their Soul, are always advised by the Śāstras to carefully avoid falling into such ugly pits. Disregarding the precious advice of the Śāstras, they miss the unique opportunity at the most critical moment, and commit most mischievous blunders. No doubt their well-cherished desires are fulfilled and the attainment of such worldly objects is accomplished but at the time of making the resolution, they overlook the notion that they thereby earn for themselves an extra wandering in the Samsāra for a number of lives.

The soul of Nayasāra incarnated as Viśvabhūti Muni forgets his own uprightness at the jokes practised at him by

Viśākhānandi and with the object of showing that he possessed more strength than what he had at the time of felling down fruits from a wood-apple tree by a blow with his fist, he made an exhibition of his strength by taking hold of the cow by her horns and tossing her up in the air.

Viśvabhūti Muni, then, had an evil emotion of taking revenge on Viśākhānandi on account of the jokes practised at him, and he made the following firm determination:— "By the supernatural power of my severe penance, may I become very powerful in my future lives, and may I kill Viśākhānandi." Then having led an ascetic life for a long time and having died without expiating for the sin of having made up the resolution of killing Viśākhānandi, the pious Muni was born as a god in Śukra déva-loka during the seventeenth *bhava*.

He was born as a Vāsudéva during the eighteenth *bhava* as a result of the *niyāṇu* done during his previous *bhava*.

Viśvabhūti Muni became very angry, and he consequently made up his resolution of killing Viśākhānandi. Now, let us inquire about Mohanīya Karma in relation to spiritual stages. Jaina sādhus are in the sixth and the seventh spiritual stages. The sixth spiritual stage is called प्रमत्तसंयतगुणस्थानक Pramatta Saṁyata Guṇa-sthānaka spiritual stage for negligent ascetics. Ascetics possessing slightly destroyed, and subdued सम्यक्त्व Samyaktva, Right Belief—are under the influence of one hundred and forty-eight forms of the eight kinds of Karmas including the twenty-eight forms of Mohanīya Karma (Deluding Karma).

It is no wonder that in the presence of all these Karmic influences, passions such as anger, etc., do arise with the least approach of unclean ideas. People desirous of the welfare of the soul, should depend entirely on the immense preponderating force of the Soul. With the predominance of the influence of the Soul, passions become unsuccessful. But, instead of this, if the soul becomes enslaved by passions, there is a bondage of

additional fresh Karmas and a succession of evil Karmas is increased.

Viśvabhūti Muni loses sight of the dignity of the influence of the Soul, and becoming enslaved by Karmas, he made the *niyāṇu*. This indicates the predominating influence of Karmas.

Viśākhānandī causes trouble to the Muni by unnecessarily cracking jokes at him. Hāsyā Mohanīya Karma (Mohanīya Karma caused by cracking jokes) is a form of the nine kinds of नोकषाय No-Kaṣāya (minor passions)—a sub-division of one of the varieties of Cāritra Mohanīya Karma (Karma preventing the adoption of ascetic life.)

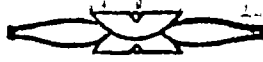
People become pleased by cracking jokes at other persons, but they do not realize that at that time, they unluckily acquire the evil Karma of Hāsyā Mohanī. There are numerous examples, cited in the Sāstras, of terrible miseries experienced by people in future lives, as a result of evil Karmas previously acquired. "Slanders in jest often prove serious injuries." The soul of Viśvabhūti Muni is born as Tripriṣṭha Vāsudēva during the eighteenth Bhava, as a result of the *niyāṇu*, and the lion killed by him is the soul of Viśākhānandī born as a lion. From the state of a human being — a prince in a royal family, the soul of Viśākhānandī is degraded into that of a brute, and from that condition, he is further degraded to the state of a Nāraka, (a denizen of hell) and having suffered immense misery in that stage, he wanders for a very long time in Saṁsāra through various miserable Bhavas.

Besides this, during the twenty-seventh Bhava, when Śramaṇa Bhagavān Mahāvīra Swāmī was going from place to place in company with Gaṇadhara Gautama Swāmī and others after the acquisition of Kēvala Jñāna, he pointed out a farmer to Gaṇadhara Gautama Swāmī and ordered him to instruct the farmer into the Right Path. We shall read the account of the farmer during the narration of events of that Bhava. Suffice to remember that the farmer was the soul of Viśākhānandī incarnated during that Bhava.

We have seen how Viśakhānandi—a prince of a royal family—foolishly degraded himself by cracking jokes at Viśvabhūti Muni—his cousin—during his house—hold state out of his pride of youth and royal affluence. Taking the example of Viśākḥānandi as a beaconlight, every one should try to be cautious by refraining from evil Karmas at the right opportunity.

Further, we have to be well-guarded against making a niyāṇu. The unwise conduct of a well-regulated pious ascetic like Viśvabhūti Muni in making up a niyāṇu and the unnecessary wandering in the Samsāra for a number of future lives resulting from it, should also be carefully noticed for avoiding such nasty pit-falls.

Chapter II.



Eighteenth Previous Bhava Tripristha Vāsudéva.

35. In पोटनपुरनगर Potanapura Nagara in Bharata Kṣétra of this Jambū-dvīpa, there was a king with an appropriate name of रिपुप्रतिशत्रु Ripupratishatru. He had a chief queen named भद्रा Bhadrā who was the most excellent in the whole harem. He had a son named अचल Acala, whose birth was portended by four great dreams, and who was extremely powerful and very famous. Then, in course of time, the queen again became pregnant and she eventually gave birth to a daughter, adorned with many auspicious marks, who was named मृगावती Mrigāvatī.

: In due course of time, having attained perfect youth Mrigāvatī appeared lovely. On her head, the mass of her black glossy, curly hair assumed the beauty of Rāhu, who came there out of delusion for her Moon-like face. The tuft of very curly hair on her fore-head appeared handsome as if it were an eulogical inscription of the victory of the God of Love. Her mouth was appearing charming like a treasure of gems by her upright (straight-forward) eyes, by her moon-like fleshy cheeks and by her lower lip having the colour of a red-lotus. Her spotless charming neck marked with auspicious circular lines and adorned with ornaments of a variety of precious gems, resembled a pure white conch-shell. The pearl-necklace hanging on the surface of her round capacious breasts—which were like the abode of the God of Love,—seemed beautiful like a gate keeper of Love. Her lovely pair of thighs as charming as golden lotuses, and exuberant like plantain-trunks appeared as if they were two pillars of the mansion of great enjoyment of sensual pleasures. Her pair of feet stained with the colour of deep-scarlet dye, and placed on a flooring beset with gems, appeared handsome as if they were a present from the Goddess of Wealth and Prosperity.

King Ripupratīśatru's Marriage with Mrīgāvatī

Now, seeing Mrīgāvatī in marriageable youth, Queen Bhadrā having decorated her with costly garments and valuable ornaments, one day, sent her to pay homage to her father King Ripupratīśatru. Mrīgāvatī went to her father accompanied by a few maid-servants and bowed down at his feet. The king very attentively looking at her with a deluded sight, affectionately made her sit on his lap. Then, becoming enraptured by her excessive beauty and charming youth, the king began to think within himself :—

“ Ah ! Her handsome form capable of humiliating the beauty of celestial damsels ! Ah ! the charm of all the limbs of her body ! Ah ! the mass of radiance of the brilliance of her Autumnal Moon-like face ! Ah ! her sweet speech more attractive than the melodious tunes of the flute and of the Indian lute ! Besides, her every gesture is always wonderful to the whole world. Indeed, such a gem-like virgin may not have been prepared by Fate, in a Kṣatriya family in former times, and hence, मन्मथ Manmatha, (the God of Love) accepted Ratī as his consort, महादेव Mahādvēa (the great God Śiva) took Pārvatī the daughter of a mountain-as his wife, श्रीकृष्ण Śrī Kṛṣṇa, made Lakṣmī coming out as a human female from the Milk-Ocean by churning it with Mount Mandara, his own beloved, and Indra himself married the virgin daughter of Puloma Munī. O ! I consider myself very fortunate that a gem-like daughter has been born in my harem as if in a great ocean. ”

Now मन्मथ Manmatha, (the God of Love), although possessing tender arrows in the form of sweet side-glances of lotus-eyed young females and arrows in the form of flowers of five colours, became at once ready to be equipped as if with thousand arrows out of his greed for more arrows. So, wherever the young damsel threw her bewitching eyes, Manmatha (God of Love) began to throw a series of sharp arrows. The councillors of the king's assembly became afflicted with carnal

desire and king Ripupratīśātru himself became intensely enamoured with the girl. Having become thus bewildered by the blows of arrows of मदन Madana, (God of Love), the king, began to think—"O! This girl has now become of marriageable age; what to do? Can such a charming girl be given to other people and driven away from my own house? It is not at all proper. Although all the people are interested in giving away their daughters to other people, such a blind following after another without due consideration, does not deserve to be acceptable for people of sound intelligence." With this firm resolution uppermost in his mind, and disregarding public censure of a very long duration, without thinking about the long-continued Path of Justice, but unable to suppress the agonies the God of Love, and desirous of having marriage-alliance of the girl with himself, the king concealing with great difficulty his own amorous emotions, sent the girl to his harem.

Then, next day, the king called prominent citizens, leaders of caravans, heads of corporations, generals, and feudatory princes into his presence, and having seated them at their appropriate places, he respectfully said, "O excellent people! You are the persons to fix and regulate the rules of proper and improper customs of various families, of doubtful procedure of justice, and of popular usage, and you deserve to be consulted by me beforehand in all matters. Now, tell me who is the owner of a gem that is produced in this part of the country?" Not knowing the true state of affairs, they declared "O Sir! There is nothing to be asked in it. You yourself are the owner of the gem." Having made them repeat the declaration three times before the assembly, and having summoned his daughter into his presence, the king told the citizens, "Ah! This girl has been produced as a gem in my harem, and according to your advice, I am myself desirous of effecting a marriage-alliance with her, because your word cannot be disobeyed by me in any way."

Then, bending their necks low out of shame, looking at each other's face, and experiencing much mental agony caused

by these words of the king, all the citizens went home in great despair. The next day, although prohibited by Queen Bhadrā, prevented by elderly women of the family, ridiculed by obedient councillors, tauntingly restrained by ministers, brought to his senses about the direful consequences of his immoral behaviour by the priests, and unable to curb his mental emotions, the king himself married his own daughter in accordance with the instincts of love-marriage, and made her his chief queen. He then began to enjoy sensual pleasures with her.

Becoming greatly disgusted with this indecent behaviour of the king highly censured by the people, and contrary to (the rules of) morality in this and the next world, and the indecent behaviour ridiculed in several triangular open spaces (where three roads meet), in market-places, and in public-places (where numerous people meet), and becoming extremely afflicted mentally, Queen Bhadrā, accompanied by her son Prince Acala Kumāra, and taking much wealth and a number of prominent citizens with her, went to the South and there she had a large town with numerous high-storeyed buildings, temples, fortresses, principal doors, city gates etc., built and peopled. The new town built with great affluence, became known in other countries by the appropriate name of माहेश्वरी Māhēśvarī. Leaving Queen Bhadrā there, Prince Acala Kumāra returned to his father. In course of time, the king having become desirous of enjoying his own daughter, came to be thus known as प्रजापति Prajāpati, -पति Pati, husband, of his own प्रजा Prajā progeny (daughter).

Birth of Tripriṣṭha Kumāra

One day, the soul of Viśvabhūti Muni, descending from Mahāśukra déva-loka, took the form of a foetus in the womb of मृगावती देवी Mrigāvatī Dévī.

Mrigāvatī happily sleeping at night, woke up on seeing seven great dreams, and rejoicing in her heart, she went to the king. There, she narrated the account of her dreams before the king.

The king said, "O queen ! you will certainly have an illustrious son, whose lotus-like feet will shine brilliantly by the lustre of the coronets of all his tributary chiefs, who will repress his enemies by his vigour, and who will be like a flag to our family. Because, O good lady ! Such auspicious dreams are visible only to very lucky persons; therefore, you honour them respectfully." The king, then, invited clever interpreters of dreams in the morning. Having joyfully honoured the order of the king, the interpreters of dreams,—well-versed in various codes of morality and in the Science of Omens acquired through numerous generations,—bathed and offered oblations to family-gods, wore clean and costly garments, placed rice-grains and flowers on their heads, made sectarian marks of sandal-paste on their fore-heads, took a number of books on the Science of Omens with them, and went to the palace of the king. There, the king having respected the interpreters of dreams with gifts of fruits, flowers etc, and having offered them seats on elegant state-chairs, asked them the meaning of the dreams. The interpreters having deliberately thought with their individual natural intellect, and having carefully decided among themselves, informed King Prajāpati thus:—"O King ! By the supernatural influence of the greatness of these dreams, you will certainly have a son, who will be the first Vāsudéva, famous in the whole world—the lord of the three continents of Bharata Kṣétra—and who will be extremely powerful with unquestioned authority." On hearing this, the king, immensely rejoicing within himself, gave varieties of wealth to the interpreters of the dreams, and they returned home.

The king, then, narrated the explanation of the meaning of the dreams before Queen Mrigāvatī. She was greatly rejoiced. In due course of time, at fully-mature period, Queen Mrigāvatī gave birth, on an auspicious day, to a son with the palms of his hands as soft as the foliage of the पटला Pātalā tree, (the tree bearing the trumpet flower,) with a body as dark-coloured as the leaf of the Tamāla tree, adorned with more excellent marks than the rest of the humanity, and elegant with the

splendour of a spinal column with three separate bones. On hearing the news of the birth of a son, King Prajāpati became greatly pleased and he ordered great festivals to be celebrated in temples. Besides, a great festival was celebrated in the whole town, where beggars were greatly delighted by receiving unimpeded gifts of gold, where the main road appeared beautiful by quantities of flowers strewn there, where handsome young females met together singing auspicious songs, and where several religious rites for averting evil had begun at various places.

On the next day, the elderly women of the family, on seeing an articulation with three separate bones on the back of the child, decided and named him त्रिप्रिष्ठ Triprīṣṭha with great pomp. Carefully nourished by five wet-nurses, affectionately passing from one lap to another for being fondled like a precious gem, and surrounded by numerous servants and flatterers, Triprīṣṭha Kumāra, grew up to boyhood. On an auspicious day, with omenous planetary conjunction, Triprīṣṭha Kumāra was sent with due ceremony to a teacher for the study of various arts and sciences. With his superior in-born intellect, Triprīṣṭha Kumāra was able to learn all the arts and sciences from his Guru in a short time. Acquiring extensive knowledge, Triprīṣṭha Kumāra respectfully knelt down at the feet of his respected teacher, and with his permission, he went to his own palace.

Then, not enduring a moment's separation from his brother Acala Kumāra, the sportive Triprīṣṭha Kumāra began to amuse himself fearlessly as he liked, in excellent pleasure-gardens. Although his body was smooth, and tender, on seeing the prowess of his strong arms, thousands of wrestlers and warriors used to tremble with their faces gloomy through terror. People jokingly given a slight blow with his fist, were able to survive only by efficacious treatment from their servants. Wherever Triprīṣṭha Kumāra sportively placed his lotus-like feet, the earth below it, used to shake as if beaten by a thunder-bolt. Besides, wherever he threw his sight, servants leaving aside their work

used to run after him, and respectfully bow down before him, and and servants receiving even a slight order from him, used to feel themselves highly contented as if they came in possession of a hidden treasure. Whenever he spoke in any assemblage, people used to leave aside all other talk, and repeatedly talk about the achievements of the Kumāra. Accordingly, Triprīṣṭha Kumāra passed his days in company of his brother Acala Kumāra, with increasing happiness acquired by meritorious deeds of his former lives.

Prati-Vāsudéva Aśvagrīva.

Now, in Rājagriha Nagara, a Prati-Vāsudéva king named Aśvagrīva, whose foot-stool was being touched by the jewelled diadems of the kings of half the continent of Bharata-kṣétra, who was overpowering the directions by his great power like the orb of the Sun of the Great Deluge; who was elegant with the abundance of royal wealth residing in the pavillion of his resolute powerful arms; who decorated the ground with the pearls oozing out from the temples of intoxicated elephants killed on the battle-field; who was like an extensive iron-bar to the great city-gate; who was putting on *Vîravalayas* (armlets indicative of might of arms,) and who was chopping off the necks of enemies by means of a terrible cakra (wheel) with sharp edges—was enjoying the wealth of excellent pleasures of the senses, which were charming in every way.

After some time, Viśākhānandī Kumāra, having died after governing his kingdom for a long time, and having wandered in this world as a Nāraka (a hellish being), and as a lower animal, was born as a lion in the cave of a big mountain. Having reached youthful age, the lion was wandering here and there for prey, and was harassing the cultivators of excellent rice-fields of King Aśvagrīva.

Humiliated by the great nuisance, the cultivators approached the king, and narrating the calamity from the lion, said,

“ O Sire ! if you are not able to protect us from the ravages of this death-like lion, you have your fields tilled by other people. We shall go away to another locality.” The king said, “ Why do you become so timid ? I shall so arrange that the wicked animal will not harass you in the least.” To prevent the lion from doing harm to the cultivators, the king sent orders to his sixteen thousand feudatory chiefs. The cultivators, rejoicing immensely, went home.

One day, King Ásvagríva becoming infatuated and covetous with females of the harem as charming as celestial damsels with treasure of wealth more than that of Kubér, with excellent elephants and horses and other paraphelia of dominionship, and with the prosperity of the king of gods, thought within himself :—“ What should I now surmise ? Is there any body powerful enough to destroy me although I am fully-equipped with the completeness of all materials, un-overwhelmed even mentally by any enemy, well-protected always very carefully by body-guards, and I am competent to grasp irresistibly the discus only on recollecting it ? If I am able to know it by any means, I may resist him and protect my-self in every way ! He accordingly called in, a fortune-teller and giving him a suitable seat in a private room, respectfully said, “ O worthy man ! Carefully think over my question and let me know whether there is any body who will kill me.” Meditating well the fortune-teller said : “ O lord ! May your mishap disappear ! Why do you talk of a calamity ? ” The king said, “ O worthy man ! Do not be disturbed. Give an accurate answer to my question.” The fortune-teller said “ O king ! If it be so, there is one man who will kill you. The king said :—“ How can I know it ? ” He replied “ O lord ? The man, who will kill the lion devastating your rice-fields and who will insult your messenger Caṇḍavéga respected by all your feudatory chiefs, will positively kill you, and he must be avoided by all means.” On hearing this, the king sent away the fortune-teller, and coming into the assembly-hall, he asked his councillors thus—“ Who is now-a-days heard to be of unequalled valour among

kings, chiefs and princes ?” They replied—“O lord ! who else can be more powerful than your majesty that we can name him ? Can stars appear shining so long as the Sun is in existence on the earth ? The king said, “There are numerous jewels on the earth. What is impossible in it ?” The councillors replied :—“O king ! We do not know with certainty. But by hearsay, we know that the princes of King Prajāpati are able to surpass the pride of valour of other persons with the greatest ease and they are exceedingly powerful.” The king then told the messenger Caṇḍavéga, “O good man ! You go to King Prajāpati and tell him that I want him for some urgent business.” With the words “Just as your majesty orders” the messenger went to Potanapur with a retinue of numerous persons.

King Prajāpati, wearing costly garments and precious ornaments, was sitting in his harem, surrounded by a retinue of his princes, domestic servants etc. There was, at that time, a dramatic representation performed, which was beautiful with the moving to and fro of the body in various directions and with strange actings, attended with charming sound of anklets producing a jingling rattle; in which the strings of pearls of necklaces were breaking loose by a springing motion of the body while turning it suddenly; in which various amorous pastimes caused by the play of eye-brows were readily visible; in which singing in strict accordance with the tune of well-arranged musical instruments was going on by competent songsters possessing voice as sweet as that of a Cuckoo; in which tabors were being played on with a melodious ringing sound mixed with the beating of the big kettle-drum. While the dramatic performance by young females was in full swing, and the whole atmosphere was filled with remarkable merriment, the whole assembly with unwinking eyes appeared as if in sleep or painted in a picture or prepared with a plaster, or bound to one place by a long piece of cord, or as if the whole assembly was devoid of the feeling of other sense-organs stunned as it were by the intoxicating influence of wine.

Caṇḍavéga

At that moment of extreme revelry, messenger Caṇḍavéga, terrifying as if, even the gods, by the pouring out of poison produced at the end of the churning of the Kṣīra Sāgara (Milk Ocean), and with an unimpeded gait as if of the God of Death, hurriedly entered the royal assembly. On seeing him, the king at once got up from his seat, and knowing him to be the messenger of his sovereign lord, received him cordially and having inquired about the well-being of Prati-vāsudéva Aśvagrīva, he accepted his orders. The dramatic performance having been stopped, all the people went to their respective places. There was a sudden break in revelry, and Triprīṣṭha Kumāra becoming angry, asked a domestic who was near by, 'Who is this man? Why did my father get up from his seat to receive him? Why did not the gate-keeper prevent him from entering the hall?' He said:—"O prince! He is the chief messenger of Prati-vāsudéva Aśvagrīva, and thinking him to be the sovereign's equal, the king got up from his seat and the gate-keeper also did not prevent him. We remain happy here only by his favour. It is the duty of a servant to act in accordance with the will of the master. The prince replied "Now, everything will come to light. Who is whose master? There is no need of discussing this subject at present. The boastfulness of people with unmanifest manly vigour is fruitless; their gerrulousness is vain; their pride of might is improper, and the pomp of their clothes etc. is inappropriate. For the present, you inform me when the messenger is on his way back to his town, so that, I may offer him a nice hospitality." The servant accepted his order saying "Just as the Prince pleases."

Now, the messenger having talked on various subjects with the king, gave him the message of his sovereign. When the messenger having received various presents and marks of respect, was returning to his town, Triprīṣṭha Kumāra in company with his brother Acala Kumāra, prevented him on the

way and said :—" O wicked messenger ! O rogue ! O vile man O evil-doer ! You created a break of revelry during the dramatic performance in my presence, where are you now running away ? O unfortunate man ! Although you have lived for a long time in the service of a great king, you do not even know what is proper or not. What have you learnt ? O mean man ! The arrangement of your words and your other qualities will ridicule बृहस्पति Brhaspati, (The teacher of gods.) Your shrewdness is unique, O sinful man ! Now, suffer the evil consequence of your wicked actions. Remember your beloved god, lest an evil-doer like yourself, may not die without doing a meritorious act at the last moment. " With these words while Tripriṣṭha Kumāra was raising up his powerful fist to strike a blow with the object of killing him, Ācala Kumāra at once prevented him, saying " O Prince ! abstain from killing him as if it were the slaughter of a cow, because messengers, immoral women, and jesters do not deserve to be killed, even if they are guilty. " The Prince ordered his servants, " You leave this wicked man alive but snatch away his clothes and other belongings without delay. " Under the orders of the Prince, the servants dealt the messenger Caṇḍavéga, blows with sticks and fists and took away his belongings. Becoming bewildered with excessive fear, and his whole body becoming dirty with dust, he (Caṇḍavéga) appeared like a mendicant, or a hermit. His retinue desirous of self-defence threw away their weapons on seeing Tripriṣṭha Kumāra, and ran away in various directions. Having reduced Caṇḍavéga and his retinue to a pitiable state, the princes returned home. When King Prajāpati came to know about the incident, he became alarmed, and thought " O ! the princes have done a harmful act. By incurring the displeasure of Caṇḍavéga, I have really speaking, displeased Prati-vāsudéva Ásvagrīva. An improper use of strength becomes the source of one's own destruction. None will accept my innocence if I were to say anything in my self-defence when the princes are at fault, and even if any one were to accept my innocence in the least, it is a clear rule

that the master is punished at the fault of the servant. I am in great difficulty. Or, what is the use of needless anxiety? The remedy alone is the abettor of an act to be accomplished." With this idea in his mind, King Prajāpati had the messenger Caṇḍavēga brought into his presence, and having rendered him hospitality on a more elaborate scale, and having given him very valuable presents and four times more money, he consolingly said "O worthy man! Being devoid of politeness in boyhood, and full of immodest pranks in youth, and being insolent on account of their birth in a royal family, the princes troubled you a great deal, but you should not be grieved and should not be angry in any way. I have high regards for you. Childish sports are not unpleasant to members of the assembly of a paternal king. I am their father. You should try to extol the good qualities of my princes, and do me the favour of forgetting the insult done to you."

36. The messenger replied "O great king! Why do you become so irritated? Can any one doubt impoliteness in one's children? Or, there can be no place for fault-finding out of affection towards them." The king said, "It is quite right. I know the condition of your mind. I praise your faithfulness.

But, now do one thing that Prati-vāsudeva Aśvagrīva may not be informed of this incident." Having accepted the king's words, messenger Caṇḍavēga, left him and eventually reached Aśvagrīva.

Now, Caṇḍavēga saw that Prati-vāsudeva Aśvagrīva, was very angry, and terrifying with his eye-brows raised up and blood-shot eyes and he at once realized that the Prati-vāsudeva had known the incident from some of the men of his retinue who went there earlier. Having respectfully bowed down, the messenger took his appropriate seat. On being asked by Prati-vāsudeva Aśvagrīva, messenger Caṇḍavēga narrated the whole account and said, "The princes of king Prajāpati unexpectedly beat me without recognizing me. They have insulted

me out of childish ignorance. But King Prajāpati has been immensely grieved at the incident. Besides, becoming humble with obedience, he meekly accepts your orders and he evidently manifests his servitude always excessively. Your virtuous qualities are daily sung by professional bards at his palace, and so, at times, the sound of anklets of young females is not audible. O king! What else can I say? I have a personal experience with numerous kings, but none can equal him in his devotion towards his supreme lord."

On hearing this, Prati-vāsudeva Aśvagrīva recollected the words of the fortune-teller; and trembling with fear, thought, "Ah! One word of the fortune-teller has proved to be true, but in case, the second statement turns out to be true in the same way, then there is certainly some misfortune." Prati-vāsudéva Aśvagrīva, there-upon, called another messenger and said, "O! You immediately go to Prajāpati and give him my order. "Tell him to go to the rice-fields which are full of corn and protect them from the ravages of the lion." The messenger, saying "Just as your Majesty orders" went to King Prajāpati. When King Prajāpati anxiously inquired about the object of his arrival there, and when he was informed of the order of Prati-vāsudéva Aśvagrīva for the protection of rice-fields from the ravages of the lion, he accepted the orders from the messenger, and having sent him away, he called his princes into his presence and reprimanded them thus:—"O Princes! By insulting the messenger of Prati-vāsudéva Aśvagrīva you have certainly provoked the the God of Death at an inopportune time. I have, consequently, received the terrible order of preventing the ravages of the deadly lion." The princes said, "Father! How did we provoke the God of Death?" The king replied :—"The cultivators of the rice-fields of Prati-vāsudéva Aśvagrīva are harassed by a lion, and every year, all the feudatory kings are required to protect them by turn in regular order, but as you insulted the messenger of Prati-vāsudéva Aśvagrīva, he angrily ordered me to do the work now, without any regular order of one's turn to do it. It amounts to provoking the God of Death." With these

words, he made preparations for a march. The princes entreatingly said :—" Father ! Permit us to go and do the work." The king replied, " My dear children ! You are not yet full-grown and you do not yet know what is right and wrong. You, therefore, desist from this procedure. I myself will go." The princes said " Any how, you send us there, we certainly desire to go and we are anxious to see what that lion is like." The king said, " My dear sons ! Birth in a spotless family as pure as the Moon, the accumulation of more wealth than that possessed by the God of Wealth, the supremacy of unfringible order, unparalleled cleverness in clean arts and sciences, ability in understanding the meanings of all Śāstras (religious doctrines), exertion with all weapons, uncommon vigour, the wealth of matchless beauty—only one object out of these is able to lead any one to a wrong path, then, why should there be so much pertinacity in this matter alone ? You possess all the articles mentioned above and who is going to prevent you from employing them to your advantage ? Besides, enemies are very spiteful and unbridled rogues. No one knows when miseries will befall us and you are very careless. We cannot at present know what the future consequences will be. You, therefore, leave aside your intense obstinacy." They replied—" Father ! Let things happen as they naturally do ! But, we are certainly desirous of going there. "

Princes go to Rice-fields.

Though prevented from going there, the Princes took several officers, elephants, horses, chariots, soldiers, and attendants with them, and reached the rice-fields where the lion was living. There, they asked the cultivators—" Ah ! How did other kings protect you from the ravages of the lion before ?" They replied :—" O princes ! Arranging an enclosure like three ramparts with best elephants appearing beautiful by the splendour of their extensive armours, with handsome well-bred horses having a velocity greater than that of the wind, and with multitudes of warriors bearing spears, javelins, arrows, lances, and other

implements of war, remaining extremely careful, and trembling with the great danger of death, the kings kept an unwinking eye towards the lion's den and protected us. Although they were thus well-guarded, on hearing at every moment, the rising echo of the roaring sound of the lion, the elephants disregarding the stroke of a sharp goad and with the disappearance of the intoxicating temple-juice from their temples, used to run away here and there; the horses stumbling down continuously, used to disperse in the eight directions; and the foot-soldiers, remembering their favourite gods and leaving aside the pride of their strength, used to run away in the four directions." The prince said, "O! the great valour of that lion! O! his matchless vigour! Ah! his greatness in overcoming the pride of all the warriors! his behaviour astonishing the whole world! that they thus remained in constant dread even from a mere beast. Ah! even enduring such calamities how long are you obliged to prevent him thus?" They said "Till the entire corn is brought into our houses." The prince said:—"O farmers! Becoming humiliated by the unbearable cold winds of the rainy season and being separated from his happy kinsmen and attendants, who will like to stay here for such a long time, when the surface of the earth has become intermixed with mud a series of clouds are spreading in the four directions, and when the showers of rain-water capable of producing an emotion of sexual passion even in the minds of ascetics, of making the pea-cocks dance merrily and capable also of producing the fire of the passion of sexual union in the hearts of young females separated from their beloved ones, are pouring? Now, show me the locality where the lion lives" The cultivators saying "Just as the Prince orders," and standing at a distance showed him the den of the lion. The prince again asked them—"What is the progeny of the lion?" They said "O Prince! He is alone." The prince said "If it be so, not becoming ashamed, why do those kings unnecessarily extend the pride of the strength of their arms sung by bards? Ah! Repeated shame to them that although those kings were capable of pressing down the surface

of the earth by the impact of numerous warriors, horses, and elephants but becoming timid with fear, they were not able to approach an unassisted only one lion. Only those are fortunate in this world, and their masters alone can be considered as possessed of a son in the true sense of the word, only by the thundering roar of whose throat even strong persons are deprived of their life. Why should not an unassisted lion, whose strength can be made to sprout up in such a way that it becomes irresistible, acquire celebrity?"

Killing the Lion

Having thus praised the lion for a long time and having become delighted by the bustle, the prince, riding an excellent chariot, sent back his retinue, went towards the den and eventually reached it. Many persons assembled there out of curiosity and created a great noise on both the sides of the den. By the loss of sleep on hearing the noise, the lion, with his formidable mouth widened while yawning, imitating the moon reddened by the dawn of the twilight by the mass of his molar teeth throwing out red blood derived from his drinking the blood of deer, shaking his dust-coloured mane, formidable by his raised up neck, deafening all the quarters by the sound arising from the dashing of his long, raised up, tail on the ground, and uttering a terrifying roar resembling the thundering of the clouds in the beginning of the rainy season,—(the lion) got up and began to look amusingly towards the prince with perfect indifference.

When Triprīṣṭha Kumāra was walking leisurely onward, observing the scenery of verdure sinking down low under the weight of fruits, listening to the melodious sound of the dance and singing of females guarding the irrigated fields, and also enjoying the loveliness of the forest, he happened to see the lion. On seeing him, the Kumāra thought:—"Ah! this high-minded soul is walking on the ground, and I am riding on a chariot yoked with excellent horses, equipped with various weapons, and furnished with glingling bells producing

a tinkling sonorous sound. It is not appropriate for superior persons to have a fight with unequal partners." With this idea in his mind, the Kumāra holding a sword as terrifying as the tongue of the enraged God of Death, and shining like the flower of the linseed plant, in his right hand, and a shield resembling a disc of the Full Moon and budding stars in his left hand, got down from the chariot and kept standing on the ground again thinking thus—"This poor creature is armed only with deep molar teeth in his mouth and with dull and curved claws stirred up by his fore-foot, and I carry a sharp sword and a shield in my hand. It is not reasonable." Thinking thus, Triprīṣṭha-Kumāra left off his sword and shield. On seeing this unnatural behaviour of the Kumāra, the lion angrily thought:—"Ah! How respectfully was I guarded by the kings with a careful arrangement of intoxicated big elephants, horses, chariots and warriors? Although they were proud about their excessive valour and were fond of the battle-field, none had boldness to come into my death-like range of vision. And this recently-weaned child, with a body as tender as fresh butter, unequipped with any horse, elephant, or a brave warrior, but, on the contrary, getting down with perfect indifference from his excellent chariot, talking indifferently with amusement while standing on the ground, besides, leaving off the din of a weapon out of pride of his own strength of arms and considering myself as a gnat is ready to enter my cave. Do not all the living beings see or hear that even such persons are now ready to insult me? Although my curved lance-like claws are powerful enough to pierce the temples of lordly elephants, however, let me show him the fruit of his intensely unseemly behaviour."

With this intention, as soon as, the lion, as if smashing the belly of the universe by the sound of his roar; as is crushing the surface of the earth by the dashing of his tail, as if filling up the interior of the sky with the mass of rays of his molar teeth appearing visibly in his widely expanded mouth; as if permeating all the quarters with constantly

appearing lightening by the brightness of his red eyes; as if throwing out through the medium of his long hanging mane the collection of his wrath that could not be subdued within; as if desirous of leaping forward and swallowing the front portion of the body by means of the front part of his body on account of his belly becoming thinner while joyfully making a long jump; and as if longing for making a mouthful of the entire population of the world in a moment, came within the reach of the lotus-like hands-as tender as the excellent fibrous root of the lotus plant-of Triprīṣṭha Kumāra, the Kumāra instantly caught hold of the lower lip of the lion with his one hand and tightly holding his upper lip with the other hand, tore him into two pieces with a crackling noise like a worn-out piece of cloth, a yellow (withered) leaf, or like the bark-of the birch tree and left him off. The people who had assembled there made a loud cry and a shout of victory. On seeing the valour of Triprīṣṭha Kumāra, celestial musicians, Yakṣas, Rākṣasas, Vidyādhara and Kinnaras widening their eyes with visible delight played music with drums, kettle-drums and other musical instruments, and saying :- "O ! A good vigorous battle ! They raised a shout of victory. Divine females possessing long eyes resembling the petals of a blue lotus, showered flowers of five colours full of wasps attracted to them by their fragrance. The gods gave him a present of a diadem of gems, gold earrings, a loin-girdle, armlets, necklaces, and other excellent ornaments. At that time, the cowherds rejoicing with great delight, began to sing praises of the excellent qualities of Triprīṣṭha Kumāra and young females danced merrily. A battle-field was thus converted into a place of great rejoicings.

Now, the lion cut into two pieces becoming influenced by a pride of his own strength and tossing about painfully thought:-

Ah ! I am killed with the greatest ease without a fight at the hands of a mere child who was unarmed and was alone. Ah ! my cowardice ! Ah ! want of vigour ! Ah ! debilitated body ! Ah ! adverseness of Fate ! I have vainly adopted the nickname

of Sāraṅgarāja (the lord of the deer) for such a long time. Ah! Repeated shame to such a life." On knowing the idea of the tossing lion, the charioteer of Triprīṣṭha Kumāra consolingly said with sweet words.— O lion! capable of crushing intoxicated elephants with the greatest ease! O lord of the deer! capable of terrifying enemies with unparalleled strength! O king of the forest! powerful enough to vanquish thousands of kings equipped with an army of warriors arranged in an impassable enclosure! O good soul! why do you now needlessly entertain anger? Don't think that you are killed by a mere child. He is the source of great pleasure to his family like the Moon in the vault of the sky. Besides, it has been foretold by interpreters of dreams—"This child will become a Vāsudéva—a lord of half the portion of Bharata Kṣétra". Therefore, O good soul! you are a lion among wild animals and he is a सिंह Simha, a lord among human beings. So what discredit or insult is there if a lion kills a lion." The lion, thus becoming tranquil at heart by hearing the honey-like or nectar-like words of the charioteer, died, and was born as a Nāraka in hell, and the charioteer, will, in course of time, become the first Gaṇadhara (chief disciple) named Gautama of Śramaṇa Bhagavān Mahāvīra, when Triprīṣṭha Vāsudéva will eventually become a Tīrthaṅkara named Śramaṇa Bhagavān Mahāvīra.

Triprīṣṭha Kumāra, taking the skin of the killed lion with him, became now ready to go home, and giving the skin of the lion to the cultivators, he said, "O! farmers! You take this skin of the lion to King Aśvagrīva and tell him, "May you become unmolested and fearless and may you eat the food of your rice-fields. For the present, all molestation has passed off." The cultivators did what-so-ever was told by the prince. Triprīṣṭha Kumāra then returned home and doing reverent salutation to King Prajāpati, narrated the whole account of the lion to him. There was great rejoicing in the whole town.

The cultivators went to Prati-vāsudéva Aśvagrīva and told him the entire account of the lion killed by the son of

Prajāpati. Aśvagṛīva becoming disturbed mentally began to think :—" Ah ! Both the signs told by the interpreter of dreams are now substantiated. There is, therefore a decided danger to me from the sons of Prajāpati. But what to do now ? There is a punishment of the God of Death hanging on my head. Royal wealth even if tied tightly with a string of admirable qualities is sure to pass away. Servants subordinated by gifts and honours will be changed. Oh ! What does not happen when the Fate is adverse ? However, even now, an intelligent human effort should not be abandoned, because, under its influence, future misfortunes are also averted and lost property is regained. It is therefore not proper to be indifferent. An insignificant malady should receive medical treatment even throughout life. Even a small particle of fire is sufficient to burn away a mass of wood on Mount Kailāsa. Or, it does not ever happen that the young one of a huge snake with poisonous emanations from his eyes will not prove poisonous even if it is distressed (*i. e.* it will always prove to be poisonous). It is, therefore, proper that the sons of Prajāpati should be allured to come here and after they have confidence in me by giving them gifts and honours, they should be destroyed."

With this idea in his mind, and ordering a messenger to bring the sons of Prajāpati, into his presence, the Prati-vāsudeva said, " O ! Tell Prajāpati-you have become disabled for service, therefore, send your sons immediately and they will be given the rank of a tributary chief. If he does not send his sons, let him be ready for a fight." Accepting the words of his master, the messenger saying, " Just as your Majesty orders " soon left the place, and in course of time, reached Potanapur. Immediately on seeing him, King Prajāpati respectfully offered him a seat and asked him the object of his coming to him. The messenger said " Prati-vāsudéva Aśvagṛīva orders you as follows—" You have become debilitated by old age-you are unfit for service; send your sons to me, so that I may honour them with my own hands, and giving them excellent elephants,

horses, towns, mines, and villages, I will make them independent owners of a large country."

On carefully listening to the messenger, King Prajāpati thought—Aśvagrīva is immensely powerful, hard to reconcile, and irresistible in thoughtlessly inflicting punishment. Besides, my sons have never experienced any distress from other persons. Triprīṣṭha Kumāra especially has never experienced it. With this idea in his mind, Prajāpati told the messenger, "O good man! My sons do not know the rules of service, they do not know the distinctive trails of behaviour and they are not careful about what is right and what is wrong. I will, therefore, present myself in the service of the master with sufficient conveyances."

The messenger said "Such is not the order of the master. Or, what is the use to you of a service difficult to be accomplished even by ascetics? You enjoy the pleasures of the senses at will remaining constantly in the midst of young females. What unfavourable occurrence or misfortune will befall you, if your sons go there and receive royal wealth by the grace of the master? Prati-vāsudēva Aśvagrīva had been greatly pleased (in another sense, displeased) on hearing the account about the lion, he is desirous of making use of a महामंडल mahāmaṇḍala, a large country (in another sense, a circular array of army), he is also desirous of his पाणिग्रहण Pāṇigrahaṇa, marriage (in another sense, grasping his hands as a captive). On hearing these words, King Prajāpati thought—Ah! this messenger looks pleasing to all external appearance like the fruit of colocynth but inwardly he utters ambiguous words full of miserable consequences. His words are distressing in every way and they must be carefully examined, because undertakings done in haste, turn out to be terrible in the long run." With this idea in his mind, he sent away the messenger to his residence and remaining in a solitary place, he invited his very intelligent ministers capable of solving intricate questions for his consultation. Having seated them on comfortable seats, the king said:—"Ah! Prati vāsudēva Aśvagrīva orders me—Send your sons immediately to me. Now tell me

what is proper for me." The ministers said "O lord! Aśvagrīva is extremely powerful and he is very mysterious in the employment of secret designs and you are his servant always obedient and weak. Why should we have enmity with him? Anger beyond capacity results in one's own destruction." The king said "If such is the case, let the princes be sent." The ministers said, "O lord! The princes have not yet become sufficiently powerful and they are ignorant of the method of service. How can they, then, be sent? Besides, it is said:— "Even if wealth be at all capable of accomplishing very difficult objects, who will ever put his hand into a hole terrible with a huge snake! King's mind is necessarily attracted to a low-lying locality like water, which does not care what is accessible or what is not and which is full of foulness. Besides, that service does not accomplish another's object like a very small bit of cotton. Service rendered to a king is destructive to one's own or another's interest, because such service is destructive immediately to people destitute of the prescribed methods of service, and to people of unstable mind like an art accomplished in a wrong way. Thus, O lord, the princes are not clever enough to render service to the master. It is therefore better to persuade the messenger with sweet words."

At the suggestion of the ministers, King Prajāpati called the messenger into his presence and told him with pacifying words:— "O good man! You go and tell Prati-vāsudēva Aśvagrīva:— The princes are not competent to render you suitable service and so Prajāpati himself thinks of coming." The messenger said, "Ah! Prajāpati! Why do you repeatedly talk thus like a man rendered foolish by excess of bile? You send the princes immediately or be ready for a fight; such is the order of the master." With these words, the messenger left the place. But Triprīṣṭha Kumāra enraged by the bad words of the messenger, hit him with blows of sticks and kicks, and seizing him by the throat, drove him out by the back-door.

Fight with Prati-Vāsudēva.

When in course of time, the messenger came into the presence of Prati vāsudēva Aśvagrīva, and narrated to him the account of what happened at Prajāpati's council, on hearing it, Aśvagrīva became vehemently angry and his entire council was greatly enraged—some warrior became difficult to be looked at by a violent impulse of anger, and began to wipe off his face which had become extraordinary by the constant appearance of drops of perspiration; some one began to cast his black sight as dark as a wasp on a sword shining brightly like a garland of fresh water-lilies; the forehead of some, formidable by the bending of lines and raised eye-brows appeared like the vault of sky ornamented by the disk of Rāhu at the time of the annihilation of the world; the earth struck by the blows of the powerful fist of some one as hard as a thunderbolt, began to quiver like an insolent criminal; the gold bracelets of some worn for a long time began to break loose by the hands becoming swollen on account of horripilation caused by the agreeable eagerness for the battle-field; and some one was restraining with great difficulty by means of a cavity of lips bounded by teeth, the tongue which had become active under the influence of pride and which was endeavouring to speak. The warriors actuated by a strong impulse of anger and a fight on the battle-field, began thus to do some silly acts. Prati-vāsudēva Aśvagrīva then said, ' Ah! Persons mercifully treated with indulgence very often act thus. Or else, had I only suppressed him at the time of his marriage with his own daughter, he would not have developed his strength to such an extent. Besides, is it improper that a man who is desirous of having sexual enjoyment with his own daughter, will also cause difficulties even to his master? Or, what is the use of talking thus? I will yet humiliate that great rogue, therefore, Ah! beat loudly the drum for preparation for the battle-field, make excellent elephants armed with weapons, keep horses ready, make the chariots ready, and call at once all the feudatory chiefs." Being thus commanded, the servants at once made all the preparations.

38. Prati-vāsudéva Ásvagrīva then, went into his bath-room. He had an excellent bath. He wore beautiful garments as bright as the flowers of the Kuśa grass, tied fragrant flowers to his hair, and applied a paste of sandal-wood to his whole body. The royal chaplain, then, did propitiatory rites for averting evil and he placed Dūrvā (a kind of millet-grass-Panicum Dactylon) grass and rice-grains on the head of the king. Auspicious jugs were placed before him, a vessel filled with clarified butter was shown to him, and the eight auspicious objects were painted before him.

Prati-vāsudéva Ásvagrīva, then mounted a lordly elephant painted bright-red with red lead on his temples and decorated with various ornaments on his body, from whose temples intoxicating temple-juice was oozing out, and who was extremely irresistible in overcoming enemies. A spacious white umbrella as bright and white as a mass of foam capable of defeating by its extent the area of orb of Full Moon, and embellished with a border of hanging strings of pearls, was held over his head. Courtezans fanning him with white chowries kept standing on both his sides, and battle-drum, Mukund (wind instrument) kettle-drums, and large drums, giving out solemn sound like the bellowing of elephants of quarters began to beat violently, and the king became ready for a march.

Huge elephants as if fanning like chowries with their ears-irresistible by their violent arrogance, with temple-juice oozing out from their temples, as black as the leaves of Tamāla Trees; unapproachable owing to extreme valour, tall like great mountains; and furnished with small bells making a jingling noise, -started on. Then, horses-beautiful with long tails, well-instructed, satisfying their owners with their handsome gait, with a speed as swift as that of wind, marked with auspicious signs on their bodies, not encountered before by enemies and lovely like the horses of the Sun,-proceeded on. Then, chariots -beautified with paintings of various kinds, capable of gaining victory, equipped with numerous weapons, furnished with

tinkling small bells and excellent hanging flags, and powerful in crushing the strength of invincible enemies—moved on. Then, followed great warriors—with swords, bows, and discus in their hands, capable of tearing to pieces the warriors of the enemy, clever in devotion towards their master, competent in various stratagems, covetous only in acquiring victory, with inconceivable adventure, and armed with steel armours on their bodies.

Kings of Cola (Koromandel coast) Lāta (country near the southern boundary of Narmudā river), Mahārāṣṭra (Deccan) Cutch, and Kalīnga, leaving aside their other work only by the order of Prati vāsudēva Aśvagrīva, and becoming armed with steel armours and numerous weapons and renowned for their many victories, presented themselves for service before Aśva-grīva, with their entire armies.

39. When all preparations were completed, Prati-vāsudāva had battle-drum beaten and the whole army consisting of four parts commenced marching forth. With the commencement of the march, unbearable wind began to blow—the umbrella fell down and its staff broke down,—firebrands terrible with numerous particles of fire fell from the sky,—stars were seen during day-time,—there was a shower of blood,—there was lightning in a cloud-less sky,—the lordly elephant accidentally fell down with a crackling noise without any cause,—the tails of well-bred horses were burnt away by fire arising without any efficient cause,—the flagstaff of the banner of victory broke down by itself, and the banner of victory fell down,—the temple-juice of elephants dried up,—the directions became pallid and hard to perceive by the constant showering of dust,—idols of gods began to shed tears,—pictures even began to ridicule among themselves and dogs began to cry out loudly. Thus, there were several ill omens at that time. The wise ministers of the king, always desirous of prosperity, but afraid of experiencing an ill-boding misfortune in future, respectfully and humbly entreated Prati-vāsudēva Aśvagrīva thus:—“ O lord ! Your enemy

will be easily destroyed like a small quantity of snow, by the heat of your glory, then, why should there be preparations for a battle-fight at such an inopportune time? Even the Sūra, (the Sun) or the Sura-vîra (a brave warrior) hides himself under the dense covering of dust springing up from the hard hoofs of your horses, then, who else can dream of showing his valour? Leave aside, therefore, your intentions of a march for victory, and immediately return, for the present, to your own capital, and let sacrifices be performed and let offerings be given to displeased gods for the purpose of averting evil. O lord! We do not see anything profitable by these ill omens. Then, why do you thus unnecessarily fulfil the wicked intentions of our enemies?"

Parti-vāsudēva Aśvagrîva said:—"Ah! why have you become so crazy without any cause? Do you not know the prowess of my powerful arms? Or, do you not remember the victories I obtained after vexing my enemies by a continuous fight for a long time? Or, do you not see the countless armies, consisting of four parts, filling up the low and high quarters of the earth and spread out in the four directions like the waters of a big ocean? Why do you frighten me at the wrong time? Or, why do you advise me to return to my capital town? Because, people disregarding an act already commenced, do not gain applause in this world. Besides, mighty persons are not thrown into confusion by some doubtful ill omens; motion of groups of planets, vision of dreams, the dignity of gods, the crying of dogs, asses etc. are known as such by the people; and ill-omens like the appearance of firebrands in the sky, showering of blood from the skies etc, are like worm-marks in wood looking like a letter. Who will be afraid of them? Have patience. I am going to hurl all these ill omens against the head of Prajāpati." With these words, disregarding the sayings of fortune-tellers, on account of his future ruin, with hostility of Fate, forbidden by experienced persons, staggering at ill omens, perseveringly prevented by the lovely young females of the harem, and although regularly informed about

the breaking of the chatra (umbrella) from above his head by the fortune-tellers, Prati-vāsudéva Áśvagrīva moved uninterruptedly along with his entire army and, in course of time, arrived in the regions of Rathāvarata Parvata (Rathāvarta Mountain) near the boundry-line of his kingdom. He had his entire army encamped there, and calling out to a messenger he said "O! You immediately go to Prajāpati" and tell him "King Áśvagrīva has come here ready for a battle-fight and you speedily come to oppose him or send your princes for his reception." The messenger having accepted his orders by saying "Just as your Majesty orders" went to King Prajāpati and gave him the orders of Prati-vāsudéva Áśvagrīva. On hearing the orders, Tripristha Kumāra very angrily said "O messenger! You are un-killable and perfectly secure. But you go to your horse-necked Áśvagrīva and tell him in plain words, with a protest from me:—"Although you are surrounded by a large retinue, you will not now remain safe. This Tripristha will kill you in a very short time, like a lion killing a deer. Even if King Prajāpati were to remember his own name as Prajā-and-Pati (Protector of one's subjects) in name and meaning, and if you leave aside harshness, and adopt a feeling of love, he may perchance protect you; but people under excitement always look to faults of others even though they are rightly instructed. Now, what is the use of this moral precept?

The messenger said:—"You are as yet ill-instructed. You do not realize the strength of the master, and, therefore, you are thus talking fearlessly" Prajāpati said "O good man! You go to your master and tell him Prajāpati will meet you soon." The messenger at once left the place.

King Prajāpati then made preparations for equipping his army. Horses neighing violently with pride were dressed beautifully with finery, troops of elephants were fitted with armours, and clever and energetic warriors bearing missile weapons became ready. Archers making a sound by the tinkling of the string of bows resembling the bow Gāṇḍīva-of Arjuna;-

began to leap forwards. Powerful warriors speedily mounted chariots, and warriors bearing various deadly weapons came forward. In this way, the entire army consisting of four parts became ready for a march. King Prajāpati, sitting on a lordly elephant, appearing beautiful by the magnificence of a big armour, and surrounded by the army, came out of the town.

. Then Triprīṣṭha Kumāra,—whose extensive chest was ornamented with a necklace of pearls as big as the fruit of Āmalaka (Myrobalan Embellium), like the sky beautified with the stream of the heavenly Ganges,—whose body was appearing lovely by the pair of clothes resembling the rays of the Rising Sun like the sea by the mass of submarine fire,—whose face shone brightly by the beautiful ear-rings in his ears, like the amorous side-glances of royal prosperity eagerly desirous of meeting him, giving vent as if to his anger by the reddish lustre of gold with which the diamond stick held in front of him was in-laid, and surrounded by feudatory chiefs assembled around a big swinging dark-coloured banner as black as a large Tāla-patra (Palmyra leaf), followed by Acala Kumāra, who wore dark-coloured clothes, who was armed with a plough and a club in his hands, and who was very eager for a victorious fight—immediately joined King Prajāpati and told him:— ‘Father! You abstain from this work and give me your permission to do it. Of what account is that Aśvagrīva? By your favour, I will overcome his malicious pride. Besides, you need not imagine that he has many associates. They are only his associates for dinner. Really speaking, he is alone. The king said:—“O darling! What is unconquerable to the brave man who killed the violent young lion sportively (with the greatest ease) and who is strong enough to defy millions of enemies by his prowess? We shall remain at a distance, and only watch the strange event with interest.” The Kumāra said “Well, let it so happen.”

39 Now, Triprīṣṭha Kumāra, having excellent omen and great delight at heart, marched on uninterruptedly and reached

the vicinity of Mount Rathāvarta. With the increase of tumult on seeing each other's army near by, the equipped horses and armoured elephants at once became ready, and both the armies raising up their individual ensign-banners, came face to face and the fight commenced. During the fight, the minds of ordinary people were pleased by the sound of musical instruments, timid persons were trembling with fear, warriors were induced into energetic fight by the eulogy of bards, and the flag-cloths on chariots appeared dirty by the accumulation of dust over them. Lancers were repulsed by rows of well-equipped horsemen with piercing sharp arrows. Hands of warriors were cut asunder by the sharp swords of cavalry men. Rows of densely-arranged lines of horses were pierced by big armoured elephants. There was violent collision caused by the meeting of the two armies. Elephants were running away by the injuries in their temples inflicted by blows from straight missiles. Powerful and fat horses were walking bewildered. Warriors were lying prostrate, wounded by tridents, lances, javelins, spears, and other weapons; umbrellas and persons holding them were lying on the ground. Particles of fire were coming forth by mutual friction of the tusks of elephants. Many trunks of bodies (without heads) were dancing with their hands raised up. Charioteers pierced by sharp points of glittering lances were running about. The surroundings appeared dreadful by the killing of warriors fighting in the middle portion of the battlefield. The flow of blood from the temples of elephants was springing up. The path was blocked by big elephants lying insensible on the ground. The whole atmosphere looked formidable by the yelling of bears and jackals attracted there with their eyes wide open. Warriors fond of hard fighting, felt satisfied. After having pulled down staff of banner of victory and after having finished other military tactics, archers were engaged in fight with archers, warriors with their similar warriors, lancers with lancers, and swordsmen were fighting with warriors having javelins in their hands. Horses were dashing against horses. The temples of elephants

were wet with temple juice issuing from temples pierced by sharp weapons. Elephants approaching nearer had tightly caught hold of each others' trunks. Violent anger was manifest everywhere, and at every moment, terrifying echo was heard. Although greatly disappointed, several warriors were inflicting blows all around in the battle-field even at the cost of their lives.

Kings equipped with various weapons in their hands were engaged in fight with each other, and when the leader of the troops was lying dead on the ground, and when the path had become impassable by the stream of blood, the combatant king Prajāpati with his eyes as red as those of the शेषनाग Śeṣa Nāga, (the serpent supporting the earth and forming the couch of Viṣṇu during his sleep), and saying out "Point out to me Aśvagrīva ready for a fight on the battle-field", came forward inflicting wounds on the enemy. Kings of Bengal and Kāliṅga, at once stopped him from fighting by means of powerful missiles thrown towards him at a time, and he became devoid of pride like an ascetic. The invincible and extensive army of Aśvagrīva consisting of elephants, horses, chariots etc., at once exerted the prowess of Prajāpati and made him helpless. On seeing him defeated, Ācala Kumāra appearing like a personification of the God of Death, with his face terrifying with violent anger and dreadful frowns, immediately rushed in front of the enemy wielding his divine plough and club. The kings boastful of the pride of long-continued victories, bearing violent haughtiness, and roaring proudly and throwing missiles, arrows, and other weapons, at once came near Ācala Kumāra. Becoming intensely delighted with joy, the joints of his armour became loose, and he fearlessly and deplorably said:—"Ah! You immediately run away from the path of my vision. Why do you unnecessarily become ready to go to the abode of the God of Death (to die)? Ah! do you not see my irresistible indigent angry-looking plough with a white point? Besides, do you not even see the club-endowed with black lustre as brilliant as that of wasps-whose mouth is prepared with excellent particles of the most valuable gems of this world,-which is capable of

tearing the chests of enemies—and which is capable of illuminating the sky by its brilliance, that you are endeavouring to gain a victory on the battle-field? They replied—“ Ah! What supremacy have you? We have seen numerous plough-men like you; and clubs are easily used by females (for pounding rice) ”.

Acala Kumāra then suddenly rushed with his plough in his hand towards the enemy, and began beating some warriors with blows from his fists, crushing some insolent warriors with his club, tearing asunder the thighs of some with the pointed portion of his plough and levelling some to the ground by striking them with his feet. He was knocking down huge elephants with one blow, and was throwing up into the skies big charolts like a bundle of hay. However, he used to spare those warriors, out of compassion towards them, who sought his shelter by leaving aside all their weapons. Even the Rising Sun was not able to remain on his face on account of the superiority of the brilliance of his face. The able-bodied and extremely courageous valient Baladéva rapidly destroyed the prowess of the entire army of Aśvagrīva and the pride of the warriors, and they began to run away in various directions.

By daily fighting, in this way, between the armies of both the sides, the battle-field appeared dreadful in a number of apparent circumstances. In one direction, the mournful weeping of young females of kings who had been killed on the battle-field, was heard, and in another direction, hostile warriors used to turn back (to the battle-field) by the menace of bards were coming together. In one direction, charioteers were killed by the swords of warriors pierced by the pointed parts of tusks of elephants, and in another direction, timid persons afraid of danger, used to hold their fingers into their mouth out of amazement. At one place, brave warriors used to call out each other by raising up their hands, and at another place, familiar mahuts were turning round elephants who were running away from unfamiliar mahuts. In one locality, dreadful demons meeting by clapping of hands were creating intense clamour, and in another locality, jackals were eating away dead persons.

On one side, many persons on the ground were being crushed by a wheel with very sharp teeth, and on the other, warriors were satisfied on listening to adventures of great men sung by bards. When these various dreadful military operations done by warriors of the armies of both the sides were in active progress, the battle-field appeared to be dreadful even to demi-gods, and on looking to ears, heads, hands, feet, thighs and other parts of bodies lying there, it seemed as if it were the house of the Creator of the Universe ready with the preparation of the people of this world.

When battle-fight lasted, thus for many days, numerous huge elephants were lying prostate with their temples pierced by sharp arrows, many beautiful and tall chariots were crushed, thousands of kings were killed, and the terrible words "Kill, Slaughter, Cut down," etc., were heard at every moment. On seeing the destruction of numerous persons, Triprīṣṭha Kumāra sent word through a messenger—"What is the use of this unnecessary destruction of innocent servants? Enmity exists mutually between both of us. Ascertain the strength of your arms and make your mind firm. Abandon your timidity and leave aside your dependence on the efforts of other individuals. Show the cleverness of your arms, leave aside the tenderness of your body, and be ready to have a duel with me, alone, and unassisted by any other person."

The messenger firmly retaining the exact wording of the message in his mind, went to Prati-vāsudéva Áśvagrīva and informed him of the Kumāra's message. Prati-vāsudéva Áśvagrīva gave his consent to the proposal.

The next day, Prati-Vāsudéva Áśvagrīva and Triprīṣṭha Kumāra mounting their individual chariot, equipped with various weapons, yoked to excellent horses, and only with their charioteer as their attendant, entered the battle-field, and the armies of both the sides stood watching the valour of their individual master out of curiosity. Royal princesses, taking hundreds of

vows before Rudra, Skanda, Caṇḍi, Kuṣmāṇḍī and other gods, and eagerly giving various gifts, sat concealed on a highly elevated locality. Gods, celestial musicians, demi-gods, and ghosts desirous of seeing the duel, kept standing in the skies. At this time, Nārada Muni with the long braid of his hair hanging loose, with a chatra (an umbrella) in his hand, eagerly desirous of seeing the duel, making a loud laughter, and giving enjoyment to the groups of celestial beings, put in his appearance there.

Prati-vāsudéva Aśvagrīva then told Triprīṣṭha Kumāra—"Ah! You are showing the pride of your strength by killing a lion who was distressed by his long continued residence in the cave of a mountain,—who had become worn out by disease and old age—and who was an object of pity! Was I not strong enough to kill him with ease in the first place? I did not kill him simply because a lion may be dishonoured by killing a deer. Perhaps, wise persons may not advise you, thinking you to be a recently-weaned child, however, why do you intentionally become uselessly adverse to moral code? It is true that the God of Death does not himself give slaps with his own hands, but giving him mean wishes he causes his destruction at the hands of other persons. Whatever greater strength that you possess than other people, is chiefly for your destruction like the appearance of wings to ants at the time of their destruction. O good man! You have really proved your-self as indicative of the destruction of the age-worn King Prajāpti, like a Comet, in the form of his son.

Triprīṣṭha Kumāra replied—"Is this abusive language a first step to your old age? Or, else, you thus utter such shameless words on account of your cruel nature arising from your imminent association with the God of Death! and O old man! You utter your praises with your own mouth! The superior eminence of a person whose excellent heroism has been tested, like gold on the touch-stone of battle-field, seems elegant when it is being sung by others. You, therefore,

withdraw for a moment, these words of yours. Now, let series of energetic arrows capable of vexing the enemy, whirl round between you and me.

Aśvagrīva again said:—"O good man ! You are as yet a child and hence my hands are not entitled to strike you. Therefore, give the first blow." Triprīṣṭha said;—"O horse-necked Aśvagrīva ! You were formerly the master of my father, your word is, therefore, unfringible in compliance with regular succession. Be ready now. Now, look here ! a series of arrows unendurable like the eye-sight of the God of Death, will soon befall you." With these words, Triprīṣṭha Kumāra drew his bow towards his ear and producing a ringing noise with his bow-string, he set free a series of iron-like and very hard arrows piercing vital organs like a row of rogues.

Aśvagrīva broke them half-way with his cleverness in archery by means of a sharp spade. The Kumāra then threw a series of arrows capable of penetrating regardless of any body, like a king's servant of one's own side but it was baffled also like the heart's desires of an unfortunate man. What more can I say ? Whatever missiles the Kumāra would throw against the king were cleverly obstructed by Aśvagrīva, it was also baffled like a clever physician towards a malady. Both of them, striking like Bharata and Bāhubali against each other with great wrath, appeared like Rāhu and Śaniścara. (Saturn) at the time of the destruction of the Universe. When they were thus fighting with each other with violent pride, the earth pressed by the weight of their feet, began to tremble along with moving and immovable objects.

At that time, the mass of Aśvagrīva's weapons became completely exhausted, like the mass of one's good deeds, by uninterrupted throwing, and becoming vacant-minded as to what to do and bewildered with annoyance, and on seeing the undisturbed advance of the enemy, Aśvagrīva, afflicted with rage, thought of Cakra (discus) as if of wealth in misery,

of an affectionate friend, and as if of a beloved, wife and the precious discus—possessing thousands of offshoots of rows of dense rays of spreading fire hard to be seen like the orb of the excessively hot Sun of the end of a Kalpa (destruction of the world),—formidable like the reddish eyes of the God of Death; or, appearing like a cover of entire lightning collected at one spot,—at once came into the hands of Aśvagrīva. With the joints of his armour becoming loose with extreme delight, Aśvagrīva immediately directed the discus towards Tripriṣṭha Kumāra with the object of killing him. The discus going swiftly to the cup-board-like extensive chest of the Kumāra, came in contact with his forehead like a beloved person desirous of seeing him after a very long time. Tripriṣṭha Kumāra becoming bewildered by being wounded on the head by contact with the hard discus, fell down in a swoon on the ground with his eyes closed, and the army of Aśvagrīva made a great uproar mixed with the shouts of victory out of great delight, and as soon as the warriors of Aśvagrīva came rushing with various weapons in their hands, Tripriṣṭha Kumāra, becoming free from swoon, at once threw his shining discus towards Aśvagrīva, saying “O horse-necked ! See that you will be instantly killed,” and the discus came back into his hands immediately cutting off the head of Aśvagrīva like the fruit of the Palmyra Tree cut off with a sharp edge.

After Aśvagrīva was thus killed, the gods and demi-gods shouted words of victory with their hearts extremely delighted with joy, and showered five-coloured flowers of white lotus, blue lotus, jasmine etc. knit with blossoms of Pārijāta (coral tree bearing crimson flowers), containing humming bees attracted there by their unparalleled fragrance, and making all the directions fragrant with the perfume of the drops of plentiful flower-juice coming out continuously from them, and proclaiming with a loud voice, they said:—“O kings ! Now leave aside your violent desire for wrath. Abandon your unendurable imprudent behaviour Forsake your partisanship for Aśvagrīva. Leave off your unattainable efforts and bow down respectfully before

Tripriṣṭha Kumāra. He is the best among all powerful persons in this Bharata Kṣétra, and he is born the First Vāsudéva as a hidden treasure of very illustrious coincidences arising from meritorious deeds done during his previous lives."

On hearing this, thousands of kings having abandoned all their weapons, with bewildered eyes, and illuminating the nails of his feet by the tips of their jewelled diadems wavering with the intense desire of being the first, and with their hands folded like a cavity in front of their foreheads, prostrated before Tripriṣṭha Kumāra in a way that the five limbs of their bodies (*i. e.*, head, two hands, and two feet) touched the ground, and requested him thus:—"O Lord! You forgive us, now, for all the offences we have committed by not knowing what is right and what is wrong on account of our dependence on other's will, and oblige us with the favour of serving your lotus-like feet. We have no other master except you."

Tripriṣṭha Kumāra said:- "O Kings! Why do you talk thus? What is your fault in this? Such is always the case with dependents. Leave aside, therefore, your fear from me. You enjoy your individual kingdoms with cessation of fear and calamity. By remaining under the shadow of my *chatra* (Royal umbrella), even the Indra (king of gods) will not defeat you"

At that time, on seeing the kings attending in the service of Tripriṣṭha Kumāra, and having ascertained about the death of Aśvagrīva, the royal princesses went to the spot where Aśvagrīva was lying dead. Besmeared with the mud mixed with the blood coming out from the arteries of his divided neck, he seemed to be anointed as if with a paste of red-sandal on his body, provided, as if with an umbrella obstructing the rays of the Sun by the hovering above him of hungry birds greedy for his flesh, and he seemed to be sitting as if in his royal assembly on account of the chief officers of his state lying dead on the ground around him. On seeing this unexpected and extremely distressing condition of Prati-

vāsudēva Aśvagrīva, the females of his harem began to lament loudly thus:- Ah! alas, God of Death! Why did you do such a sinful act? Ah! Wicked Soul! You killed even this king of the world. Ah! You have not become satisfied with having killed so many millions of soldiers, that, O sinful man! You even killed the king! O pitiless discus! Why did you choose disgrace by the destruction of your own master? O Yakṣas! why did you pitilessly disregard this discus? O God of Death born in an excellent family! What is the use of this quality of yours? Ah! alas! preservative jewels! You have also turned out to be destructive to one who had confidence in you! O vile *purohita* (chaplain)! You propitiated Agni (fire) for a long time. O shameless one! Now say out how this mischief took place that all this has stumbled down. O body-guards! Why did you also run away at this time? Ah! Alas! Everything became adverse all at a time. Alas! O lord of our life! You have killed thousands of warriors, and now that you are dead, whose drum of victory will henceforth beat? Alas! Royal Wealth! Why do you, till now, live though you are blemished by widowhood? Otherwise, annoyed by a bad master, you will experience misery."

Lamenting in this way, beating their breasts violently, pulling off their pearl-necklaces, afflicted with the pain of widowhood, throwing far away their armlets and shedding an uninterrupted flow of tears, the females of the harem, kept weeping in such a way, that on hearing it even the birds of surrounding locality, began to wail. The servants, weeping loudly, then, consigned the dead body of Aśvagrīva to blazing fire.

Then, as if unable to endure the pain of widowhood of royal wives, as if terror-struck on seeing fierce fighting, as if the horses of his chariot had become disgusted on seeing the headless trunks of horses killed by sharp swords, and as if sprinkled by the drops of blood wafted there by wind, the thousand-rayed (Sun) became red and set.

With the extension of night, covered by a veil of covering of black darkness resembling the circumference of the horn of a wild buffalo, glistening with eyes in the form of stars, throwing off as if mouthfuls of blood from the excess of blood of warriors drunk against one's desire, in the form of pouring forth of particles of fire of constant showers of fire-brands in the sky, and terrifying like a huge demon, all the people remained at their respective places.

At day-break, Tripriṣṭha Kumāra informed his servants;—
 “Ah! You go over the entire battle-field and make inquiries about warriors wounded with blows. Have their wounds carefully bandaged and take care of them with proper medicines. Make inquiries about kings knocked down by wicked horses”
 Having appointed some of his servants for the work, and accompanied by his harem and surrounded by all the kings, Tripriṣṭha Kumāra returned towards Potanapura.

Tripriṣṭha Kumāra, with manifestation of might, then, entered the town of Potanapura,—decorated by citizens with thousands of flags and banners,—lovely with courtesans dancing on raised platforms at various places,—with the royal road abounding in heaps of fragrant flowers spread out there, and roaring with the loud sound of shouting of victory and charming drums. The rest of his retinue remained at appropriate places.

Dig Vijaya.

40. After remaining for a few days at Potanapura, Tripriṣṭha Kumāra took all his army, and the following precious objects with him *viz*, 1 चक्र Cakra, (Discus.) 2 छत्र Chatra, (Umbrella) 3 धनुष्य Dhanusya, (Bow.) 4 मणि Maṇi, (Gem.) 5 माला Mālā, (Rosary) 6 गदा Gadā, (Club,) and 7 शङ्ख Saṅkha, (Conch,) and set out for a दिग्विजय Dig-vijaya, (Conquest in all directions; World Conquest) In course of time, he conquered half the continent of Bharata-kṣétra. He humbled down kings who were not under his sway, and appointed them in his service, and he received elephants, horses, gems, and other valuable presents

from them. Followed by the thousands of rulers of small countries, visiting remarkable towns etc, and appointing different kings for Aṅga, Vāṅga, Kallīṅga and other countries, he reached Magadha.

There, Tripriṣṭha Kumāra saw a huge slab of stone which could be raised up by ten million persons, and having raised it high quite easily by his left arm with the pride of the strength of his arms, he supported it over his head like an umbrella. On seeing him possessed of unequalled valour, the kings with their eyes widening with great delight, made a shout of victory, and the bards began to praise him thus:— O lord! Your arm resembling the esculent tubulār fibrous root of the lotus and capable of supporting the extensive Koṭiśilā shows your equality with Śeṣa Nāga (serpent holding the surface of the earth on its head). Whose heart will not tremble by this sportiveness of yours? But that man should not always be made of stone." Being thus praised in various ways by bards, the Kumāra left the Koṭiśilā there, and proceeded to return to his capital town. On his way back, he went to Dandakāranya, and having kept his entire army with him, he remained there for several days.

Marriage with Vijayavati

One night, when all the servants were fast asleep, Tripriṣṭha Vāsudēva, with the object of testing the sincerity of faithful and faithless servants, put on a changed apparel, and taking discus in his hand and escaping the notice of his bodyguard-sentinels riding on elephants for patrol, went out of his tent, and as soon as he was proceeding onward after walking here and there without his foot-steps being heard, and leaving behind him the locality occupied by his army, he heard a gentle noise at a short distance. Tripriṣṭha Vāsudēva at once ran in the direction out of curiosity, and reached an extensive forest full of numerous trees. On his arrival there, the noise at once subsided, and while he was thinking:—"Is it an indication of some approaching danger or is it an aberration of my mind?

He heard the mourning sound of a distressed man. Following the sound, Tripriṣṭha Vāsudéva went onwards and with the disappearance of darkness by the rays of the Kaustubha-gem glittering on his chest, he saw a man bound to a tree by numerous bands. Tripriṣṭha Vāsudéva respectfully asked him. "Who has reduced you to this condition?" He replied:—"O worthy man! I cannot say anything as I am bound tightly by numerous bandages. You, therefore, remove my bandages and I will narrate my account." Tripriṣṭha Vāsudéva, then, cut off his ties with his discus, and becoming comfortable, he said:—"O brother! Hear my account I am a *vidyādhara* named Ratnaśekhara. Vijayavatī, a daughter of Sinhala Rājā, blessed with charming beauty and other admirable qualities, was offered to me for marriage after numerous requests. I started with all preparations with the object of marrying her, and as soon as I came into this country, a spiteful *vidyādhara* named Vāyuvéga, deprived me of everything and went away after binding me thus with tight bandages. Tripriṣṭha Vāsudéva said:—"You being a *vidyādhara*, why are you desirous of marrying a daughter of a human being?" He replied, "O worthy sir! Her beauty is unequalled and her charm is unique." Tripriṣṭha Vāsudéva then thought, "If she is really endowed with such qualities, she is fit to be married with me." He told the *vidyādhara*, Ah! Even if you marry her, your enemy will carry her away, what is the use of marrying her then? The *vidyādhara* replied:—"You are quite right. If you are powerful enough, you can marry her. I abandon all hopes of marrying her." Tripriṣṭha Vāsudéva accepted his words and the *vidyādhara* went away to his abode with a respectful salutation. Persuading Sinhaleśvara in various ways, Tripriṣṭha Vāsudéva, contracted marriage with Vijayavatī, daughter of Sinhaleśvara.

Tripriṣṭha Vāsudéva then returned to his capital. A great coronation-festival was observed and he married thirty-two thousand girls. Living in an extensive palatial building, decorated with charming paintings of various kinds, equipped with servants, buffoons, actors, and musicians, with the beating

of drums mixed with the constant sound of melodious singing, protecting half the continent of Bharata kṣétra by subduing all his enemies, saluted respectfully by all his feudatory kings, and remaining in the midst of young beautiful females, Tripriṣṭha Vāsudéva enjoyed the worldly pleasures of the five senses like a magnificent Indra, but he did not even remember the name of Vijayavatî, and she consequently began to entertain great malice towards him on account of envy and disappointment.

In course of time, one day, Tîrthaṅkara Bhagavān Śrī Śréyāmsa Nāth dispelling famine and other miseries by his supernatural powers, arrived there. The gods prepared a spacious Samavasaraṇa with three extensive ramparts, charming with a lion-seated throne of various gems, which was, as it were, an abode of tranquility to devout persons afflicted with the dread of pains and troubles of this world. Respectfully praised by the Indras of gods assembled there, the Jineśvara Bhagavān took his seat on the throne in the Samavasaraṇa. Persons appointed specially by Tripriṣṭha Vāsudéva for informing him about the arrival of the Jineśvara Bhagavān there, informed him about the Bhagavān's arrival in the adjoining park. On hearing the news, the Vāsudéva, with the horripilation of his hair caused by great delight, gave them twelve crore and a half worth of gold-coins as presents from him.

Tripriṣṭha Vāsudéva accompanied by his brother Acala Kumāra, and surrounded by his entire army and vehicles, then, went to Jineśvara Bhagavān with the object of making respectful salutations to Him. Proceeding onward, and on seeing the chatra (umbrella) and other insignia of the magnificence of the dignity of a Tîrthaṅkara Bhagavān, Tripriṣṭha Vāsudéva abandoned all his royal ensigns, and walking a long distance on foot, went three times from right to left, in the form of a pradakṣiṇā round the Jineśvara Bhagavān, and bowing down respectfully, he began to praise him thus :—

जय संसारमहोयहिपडंतजणजाणवत्त ! जयनाह ।

परमसिवमोक्खकारण ! रणवज्जिय ! विजियमयमाण ! ॥ १ ॥

निम्महियमोहमाहप्प ! दुट्ठकंदप्पदप्पनिदलण ! ।

मायाविसवल्लिविणासपरसु जय जय जयप्पवर ! ॥ २ ॥

जय संजमसिरिवल्लह ! कोहमहाजलणसजलजलवाह ! ।

जय निम्मलकेवलकलियसयलजीवाइयपयत्थ ! ॥ ३ ॥

जय विण्हुकुलंवरपुण्णचंद ! सुररायनमियप्पयकमल ! ।

निप्पदिमपसमवरपुरपायार ! गुणोहसाहार ! ॥ ४ ॥

जय करुणामयसारणिसरिच्छ ! निच्छिन्नकम्मदुममूल ! ।

दुहसेलदलणदंभोलिसरिसनामग्गहण ! देव ! ॥ ५ ॥

नाह ! तुह पायपंकयमंदमयनिवहकंतिमयरंदं ।

फुल्लंधयं व धण्णो सयाऽवितण्हो समल्लियइ ॥ ६ ॥

को तुह जिणवर ! वयणं अमयं व समत्थदोसहरणखमं ।

पाऊण कुत्तिथियिवक्कल्लससलीलं समीहेइ ॥ ७ ॥

जइ वि हु दूरमसारो संसारो तहवि देव तुम्हेहिं ।

विहरंतेहिं मुणिज्जइ सारो निव्वुइपुरीओऽवि ॥ ८ ॥

आसणीवाइनरिदविजयलाभाइ [भेऽवि] नेरिसो नाह ! ।

जाओ ममप्पमोओ जह दंसणमेत्तओ तुज्झ ॥ ९ ॥

ता पसिय भुवणबंधव ! जइवि तुमं सव्वहा विगयरगो ।

नियचरणदंसणणुग्गहेण मम तहवि सेयंस ! ॥ १० ॥

- Jaya saṁsāra-mahoyahī-padanta-jaṇa jāṇavatta ! jaya nāha !
 Parama siva mokkha kāraṇa ! raṇavajjiya ! vijjiya-maya-māna ! 1
- Nimmahiya mohamāhappa ! duṭṭha kandappadappa-niddalaṇa !
 Māyā-visavalli-viṇāsa-parasu jaya jaya jayappavara ! 2
- Jaya sañjama sirī vallaha koha mahājalaṇa sajala jalavāha !
 Jaya nimmala Kēvala-kaliya-sayala-Jīvālya-payattha ! 3
- Jaya Viṇhu-kulambara-puṇṇa-canda ! surarāya namiya paya kamala !
 Nippadīma-pasama-vara-pura-pāyāra ! guṇohasāhāra ! 4
- Jaya karuṇā-maya sārani-sariccha ! nicchinna Kamma dumi mūl !
 Duha-sēla-dalaṇa-dambholi-sarisa nāmaggaḥana ! déva ! 5
- Nāha ! tuha pāya-paṅkayamanda-maya nivaha kanti mayaranda ;
 Phullandhayam va dhaṇṇo sayā-vitaṇṇo samalliyā ! 6
- Ko tuha jīṇavara ! vayanamamyamva samattha dosa haraṇa khamam,
 Pāṇa kutithiya-vakka-kalusa salīlam samīhēl. 7
- Jai vī hu dūramasāro saṁsāro tahavī déva ! tumhēhim,
 Viharantēhim muṇḍijai sāro nivuipuriō' vī. 8
- Āsaggivāṇarinda vijayalābhāi (bhé'vī) nériso nāha !
 Jāo mamappamōo jaha daṁsaṇamēttāo tujjha. 9
- Tā pasiya bhuvanabandhava ! jai vī tumam savvahā vigayarāgo ;
 Niyacaraṇadaṁsaṇanuggaheṇa mama tahavī Séyaṁsa ! 10

1. Victory to you, 'O Lord of the Universe ! You are like a yāna (a steamer) to persons falling down into the Ocean of this Saṁsāra ! May you be victorious. O source of the most auspicious Mokṣa (Liberation). Devoid of battle-field ! Conqueror of pride and boastfulness.

2. O Lord of the World ! You are the destroyer of the magnitude of Moha (infatuation) ! You have crushed the arrogance of the wicked God of Love ! You are like an axe in cutting off the poisonous creeper of Māyā (deceit). May you be victorious

3. You are the beloved of the Wealth of Right Conduct ! You are like a great cloud full of water in pacifying a great fire of anger ! You are able to know all living, and non-living objects through the medium of your spotless Kévala Jñāna (Perfect Knowledge) ! May you be victorious !

4. You are like the Full Moon in the sky, to the family of Viṣṇu ! Your lotus-like feet are worshipped by kings of gods ! You are like a fortress to the town of unparalleled tranquillity, and you are a receptacle of a multitude of virtuous qualities. May you be victorious.

5. You are like an outlet of the Nectar of Compassion ! You have destroyed the root of the tree of Karma ! The remembrance of your name is like Dambholi (Indra's weapon) in crushing mountains of misery ! May you be victorious. O Lord !

6. O Lord ! Only those devout souls are fortunate who like a spreading flag are insatiably attached to your lotus-like feet, which are full of fragrant juice flowing constantly from them.

7. O Jinésvara ! Who will long after the muddy-water-like speech of heretics after receiving the nectar-like speech which is capable of removing all blemishes.

8. Although this Samsāra is very worthless. O Déva ! while you are in existence, it appears valuable with the abode of Mokṣa (Liberation) in it

9. O Lord ! I did not have as much delight in the acquisition of victory over Prativāsudéva Aśvagrīva, as I had only by your darśana.

10. O Brother of Three Worlds ! Although you are devoid of affection in every way, O Śréyāmsa Nāth, always favour me with the bestowal of the darśana of your feet.

Preaching of Tirthaṅkara Bhagavān Śrī Śrēyāṁsa Nāth.

41- After having thus adored the Jīneśvara Bhagavāna for some time, Triprīṣṭha Vāsudeva took his seat at an appropriate place. Tirthaṅkara Bhagavāna Śrēyāṁsa Nāth, then, commenced preaching with a voice that could be heard as far as one yojana:-

Preaching.

जहा-मोभो देवाणुप्पिया ? कहकहवि चिरं संसारकंतर-
मणुपरियट्टमाणेहिं तुम्हेहिं पाविओ एस मणुयजम्मो, जायं अदिकल
पंचिदिअत्तणं, संपत्ता निकलंककुलारोगाइया सामग्गी, समुल्लसिया सद्धम्मबुद्धी-
हा दुगुच्छह मिच्छत्ताविरइसंगं समीहह संमत्तनाणचरित्तवित्तं पेच्छह
पमायपरपाणिगणहुहविवागं अणुचित्तह खणदिट्ठनट्ठसरूवयं सच्चभावानं विमंसह
पुणो दुल्लहत्तणं आरियखेत्ताइलाभस्स, अन्नं च—

तुच्छेहियसुहलवमेत्तलालसा कीस वसह निस्संका ? ।

किं तुम्ह कयंतेणं निब्भयपत्तं सयं लिहियं ? ॥ १ ॥

किं वा केणवि अजरामरत्तणं तुम्ह दावियं ? अहवा ।

मरणाइदुःक्खरहियं ठाणं वा कत्थविय दिट्ठं ? ॥ २ ॥

अहवा सासयभावत्तकारणं किं रसायणं लद्धं ? ।

जेणूसुगत्तठाणेऽवि गाढमंदायरा होइ ॥ ३ ॥

मो भो देवाणुप्पिया ! सद्धम्मोवज्जणे समुज्जमहा ।

परिहरह पावमित्तेहिं संगतिं दुक्खसयजणणि ॥ ४ ॥

पट्ठिवज्जह निरवज्जं पव्वज्जं देसविरइमहवावि ।

निसुणह पसिद्धसिद्धंतदेसणं मोहनिम्महणि ॥ ५ ॥

अत्तसमं पाणिगणं रक्खह पालेह सीलमकलंकं ।

साहम्मिएसु रज्जह वज्जह विसएसु य पवित्तिं ॥ ६ ॥

निग्गुणजणं उवेकखह अत्तुकरिसं सयावि परिहरह ।

अप्पत्तपुव्वगुणगणमब्भसह नासह कसाए ॥ ७ ॥

संतोसं च निसेवह परपरिवायं कयावि माऽऽयरह ।

ईसरिए मा मज्जह, मा रज्जह पावकज्जेसुं ॥ ८ ॥

दाणाईसु पयइह सेवह सुविसुद्धबुद्धिणा गुरुणो ।

परउवयारे गिज्झह मा मुज्झह बुज्झह सतत्तं ॥ ९ ॥

Jahā—Bho bho devāṇuppiyā ! kaha kahavi cīram samsāra kantāra-
maṇupariyatta māṇehim tumhehim pāvio esa Maṇuya Jammo,
Jāyam avikala paṇcīndlattaṇam, Sampattā nikkāṅka kulārogāiyā
sāmaggi, samullasiyā saddhamma buddhi, tā duguṇchaha micchatta-
vira saṅgam, samīhaha saṃmoata nāna caritta vīttam peccaha
pamāya parā pāṇi gaṇa duha vivāgam, aṇucintaha khaṇa diṭṭha
natṭha sarūvayam savvabhāvāṇām, vimamsaha puṇo dullahattaṇam
āruja khellailābhassa, annam ca—

1. Tucchēhiya suho lavamētta lālasā kisa vasaha nissāṅkā?
Kim tumha kayantēṇam nibbhaya pattam sayam lihiyam ?
2. Kim vā kēṇavi ajarāmarattaṇam tumha dāviyam? ahavā
Marāṇāi—dukkharahiyaṃ tṭhāṇam vā katthaviya diṭṭham? 2
3. Ahavā sāsaya^o bhāvatta kāraṇam kim rasāyaṇam laddham ?
Jēṇūsugattaṭṭhāṇe'vi ghāḍhamandāyarā hoha 3
4. Bho! Bho! devāṇuppiyā! saddhammovajjaṇe samujjamaha.
Parihāraha pāvamittēhim sangatim dukkha saya jaṇaṇim 4
5. Padivajjaba niravajjam pavvajjam desaviriāimahavāvi
Nisūṇaha pasiddha-siddhanta-désaṇam Moha nimmaṇaṇim

6. Attasamam pāṇigaṇam rakkhaha pālēha sīlamakalaṅkam
Sāhammiēsu rajjaha vajjaha visaēsu ya pavittim 6
7. Nigguṇa jaṇam uvékkhaha, attukkasīsam sayāvi pariḥaraha
Appatta-puvva-guṇa-gaṇamabbhassaha nāsaha kasāe. 7
8. Santosam ca nisēvaha, paraparivāyāṃ kayāvi mā" yaraha
Jsururie mā ma (jjhaha ma rajjaha pāva kajjesu 8
9. Dānāīsu payatṭhaha sevaha suvisuddha buddhiṇā guruṇo
Para-uvayāre gijjhaha mā mujjhaḥi bujjhaha satatam. 9

O Beloved of the gods! Having repeatedly wandered in the great forest of saṃsara for a long time. You have any how obtained birth (existence) as human beings. You have got unmutilated five sense-organs. You have a sportless family and a healthful state at your disposal, and wisdom of religious duty has appeared in you. Avoid therefore, association with persons having wrong beliefs and persons devoid of vows (of renunciation). Eagerly wish for the Wealth of Right Knowledge and Right Conduct. Look to the consequences of miseries to other living beings caused by carelessness. Meditate about the state of production and destruction, at every moment of all objects and think about the rarity of acquisition of the benefit of birth in Ārya kṣētra etc

Besides,

1. Why do you fearlessly maintain the fragmentary ardent longing for the insignificant pleasures of this world? Has a document of fearlessness been written to you by the God of Death himself?

2 Or, by whom has a state devoid of old age and death been given to you? or, has a place devoid of the Misery of Death etc been seen by any one?

3. Or, has an elixir of life been taken with an object of attaining an Eternal State, that you have become so very indolent even for an eagerly solicited locality?

4. O beloved of the gods ! Diligently endeavour for the acquisition of True Religion. Leave off association with wicked friends which is the mother of hundreds of miseries.

5. Accept a vow of abstinence from all sinful acts or abstinence from partial vows, and carefully listen to the preaching of the famous Siddhānta which is capable of destroying Moha (infatuation)

6. Protect the multitude of living beings like your own self, observe spotless celibacy, be devoted to coreligionists, and refrain from indulgence in sensual pleasures.

7. Have an attitude of neutrality towards a man devoid of virtuous qualities, always leave off self-egotism, practise a series of virtuous qualities not acquired before, destroy passions.

8. And, carefully maintain contentment, do not ever indulge in the calumny of others, do not be interested in wicked actions.

9. Endeavour to give gifts, etc., render service to the preceptor with a very pure intellect, eagerly desire for the well-being of others, do not be infatuated, and think about self-realization.

On hearing the religious preaching of the Tīrthaṅkara Bhagavān, some devout persons with their eyes expanding with great delight, renounced their sons, wives, wealth etc, accepted vows of total abstinence from all sinful deeds; some took vows of practising right belief; some had abstinence of partial vows and many persons had their doubts removed. Prince Acala Kumāra and Tripriṣṭha Vāsudēva took vows of adherence to Right Belief. At about three hours after Sun-rise, all of them bowed down low before the Tīrthaṅkara Bhagavān and they went away to their respective dwellings. Tīrthaṅkara Bhagavān Śreyāṃsa Nāth also went elsewhere.

42 After a few days, some songsters capable of competing with the melodious tunes of celestial musicians, went into the assembly-hall of Tripraṣṭha Vāsudeva who was deeply engrossed in enjoying the pleasures of this world. They enchanted the heart of Tripraṣṭha Vāsudēva by their cleverness in the art of singing, because people who had ever heard the smallest portion of the melodious sound of their singing very eagerly leave aside all their other engagements and attentively listen becoming motionless as if they were drawn as pictures in a painting. Ah! leaving aside the question of human beings, even the lower animals coming under the influence of their singing and remaining steadily with their eyes closed would not care for their food etc. They, thus, remained constantly with Tripraṣṭha Vāsudēva on account of their divine skill and they were objects of his excellent favours.

One day, the songsters commenced singing in the presence of Tripraṣṭha Vāsudēva who was sitting happily at night, in his sleeping-bed. The mind of the Vāsudēva was greatly delighted with the singing. At sleeping-time, Tripraṣṭha Vāsudēva, instructing the servant of his bed-chamber, said, :—"O Good Man! You dismiss these songsters when I am asleep. The servant accepted the order saying "Just as your Majesty orders." After some time, the Vāsudēva was enjoying sound sleep; but the servant did not dismiss the songsters and the singing was continuing as before. When, however, the Vāsudēva woke up late at night, on hearing the singing going on as before, he asked the servant:—"Ah! Why did you not dismiss the songsters."

The servant replied:—"O Lord! "The singing was extremely pleasant to my ears and so I engaged them for some time." Although Tripraṣṭha Vāsudeva was very angry, he curbed his anger for the time being and remained silent. When the Sun capable of expanding the forests of lotuses had risen, the Vāsudēva got up from his bed, did his morning duties, and then sat in the assembly-hall. The feudatory princes, ministers, warriors, and others took their appropriate seats.

Pouring of Molten Lead into the Ears of his bed-chamber attendant.

Tripriṣṭha Vāsudēva, at that time, had a recollection of the night incident of the servant of his bed-chamber with the songsters, he accordingly called forth the servant and ordered his servants of the assembly:- “Ah! You pour red-hot molten liquid of lead and copper into the ears of the servant of my bed-chamber, who, becoming very fond of the music of songsters, has rudely violated my orders. His ears are ‘blameworthy.’” On hearing this order of the Vāsudēva, the servants took him into a corner, poured red-hot molten liquid of lead and copper into his ears. The servant of the bed-chamber died immediately with great agony.

By doing this heinous act, Tripriṣṭha Vāsudēva foolishly acquired for himself, the most formidable Vedniya Karma of suffering terrible miseries. The evil consequences of this atrocious deed, came to be experienced even during his twenty-seventh Bhava as Śramaṇa Bhagavān Mahāvīra, the last (twenty-fourth) Tirthankara of the present series of twenty-four Tirthankaras of the Jains in the form of very sharp-pointed pieces of hard wood thrust forcibly into his ears by the soul of the servant of the bed-chamber who was born as a cowherd during that Bhava when the Bhagavān was standing in Kāyotsarga outside षण्मनिग्राम Saṃmānigrām.

Vijayavatī—the chief consort of Tripriṣṭha Vāsudēva and the daughter of the king of सिंहलद्वीप Sinhala-dvīpa, Lankā, (Ceylon)—becoming disrespected at various places and not receiving even an honourable mention from the Vāsudēva, led a very miserable life, and on death, she was born as a brute during her next life.

43. Tripriṣṭha Vāsudēva also, having enjoyed various worldly pleasures, with an eager desire for acquiring different countries, disregarding other warriors by the prowess of his arms, and having entirely lost his Right Belief by engaging himself

with cruel intentions in various undertakings involving the destruction of numerous lives with the object of acquiring immense wealth, earned for himself an existence as a Nāraka (hellish being) during his next life, and having died after an age-limit of eighty-four hundred thousand years, was born as a Nāraka with a body of 100 Dhanusa in the hellish abode of named Apratiṣṭhān one hundred thousand yojans in the seventh hellish region named तमस्तमा Tamastamā.

There also, overwhelmed completely by extremely heinous, and terrible evil deeds done during previous lives, suffering unbearable sharp pains, being cut and pierced by Vajra (thunder-bolt), lances, and sharp-pointed daggers from all sides, and lamenting moaningly at every moment with piteous cries, the soul of Triprīṣṭha Vāsudéva began to think thus :—‘ Ah ! What an amount of evil deeds must I have done in my previous lives that I am born in this eternally dark, and filthy locality ? ’ Besides, being cruelly tormented, at every moment by terrible agonies, his soul remained frequently lamenting there like a lameman lodged in a house burning fiercely on all sides.

Triprīṣṭha Vāsudéva was a Kumāra (prince) for twenty-five thousand years and a feudatory king for twenty-five thousand years. He spent one thousand years in conquering the kings of the three continents, eighty-three hundred and forty nine thousand years in enjoying the sovereignty of the three continents, and having lived a total life-limit of eighty-four hundred thousand years he was born as a Nāraka with an age-limit of thirty-three sāgaropams, during his nineteenth previous Bhava as Sramaṇa Bhagavān Mahāvīra in the hellish abode named Apratiṣṭhāna of the seventh hellish region.

Then, having performed the funeral ceremony of Triprīṣṭha Vāsudéva, his elder brother Acala Baladéva who was greatly distressed, did not care for his most favourite beloved persons regarding his own palace like a cremation ground, considered his relatives as so many bondages, thinking sensual pleasures as poison, did not care to cast a glance even for a moment on his

young beautiful wives with valuable garments, and precious ornaments who were amusing themselves in ponds beautified with lotuses, blue lotuses, and amaranthus flowers in the Nandana-vana embellished by excellent trees, but considering the frailty of worldly objects and carefully bearing in his mind the excellent religious preaching of Tirthankara Bhagavān Śrī Śrēyāmsa Nath he remained there for a few days at the persuasion of his relatives, being desirous of abandoning a house-holder's life like an enemy's dwelling, and having then gone to Ācārya Śrī Dharma-ghoṣa Mahārāja, he respectfully bowed down low before him with great devotion. The Ācārya, then knowing his thoughts by supernatural knowledge, commenced religious preaching thus:—

खणसंजोगविओगं खणपरियट्ठंतविविहसुहदुक्खं ।

नडनच्चियन्व संसारविलसियं चित्तरुवधरं ॥ १ ॥

दट्ठूण को पमायइ जिणिंदधम्मंमि सोक्खहेउम्मि ? ।

अच्चंतवल्लहे वा मयंमि को सोयमुन्वहइ ? ॥ २ ॥

जइ एगस्सेव भवेज्ज एत्थ वल्लहजणेण सह विगमो ।

ता परिभवोत्ति काउं सोगोऽवि जणेण कीरेज्जा ॥ ३ ॥

जाव य समग्गभरहाहिवावि भरहाइणो कयंतेणं ।

विज्झविया दीवा इव पवणेण पयंडवेगेण ॥ ४ ॥

ता कीस कुसलमइणो अट्ठाणे च्चिय कुणंति संतावं ? ।

नाए वत्थुसरूवे खिज्जंति न जेण सत्पुुरिसा ॥ ५ ॥ तीहिंविसेसयं

नियजीवियस्सवि जया धरणोवाओ न तीरण काउं ।

तत्थऽण्णजीवियन्वे चलंमि कह कीरइ थिरत्तं ? ॥ ६ ॥

इयरजणस्स व सोगो काउं न उ जुज्जए तुह कहंपि ।

किं गिरितरूणि [ण] मंतरमणिछेणं चलंति जइ दोवि ।

(अणिछेण गिरितरूणि चलिज्ज नवि मंदरो उ गिरी) ॥ ७ ॥

एसो खु सुद्धबुद्धिस्स विब्भमो जं पियस्स मरणंमि ।

अकंदणेण सिरकुट्टणेण अवणिज्जई सोगो ॥ ८ ॥

उत्तममईणं पुण भवविखुवयाऽऽलोयणेण निव्वेओ ।

उप्पज्जइ तत्तो चिय विसेसधम्मज्जमो होइ ॥ ९ ॥

इय चयसु सोगपसरं सरेसु संसार दारुकरवत्तं ।

पव्वजं निरवज्जं चिच्चा रज्जं च रट्ठं च ॥ १० ॥

1. Khaṇasanjogaviogam khaṇapariyattantavivihasuha-dukkham
Nadanacciyavva sameāravilasiam cittarūvadharam.
2. Datthūṇa ko pamāyai Jīṇinda-dhammammi sokkha-héummi?
Accanta-vallahé vā mayammi ko soyamuvvahai ? 2.
3. Jal égasséva bhavéjja éttha vallahajaṇéṇa saha viḡamo,
Tā paribhavo tti kāum sogo'vi jaṇéṇa kiréjjā. 3.
4. Jāva ya samagga-bharahāhivāvi Bharahaṇṇo kayantéṇam,
Vijjhaviyā dīvā iṇa pavaṇéṇa payanda-végéṇa. 4.
5. Tā kīsa kusalamaiṇo aṭṭhāṇe cciya kuṇanti santāvam ?
Nāe vatthusarūvé khljjanti na jéṇa sappurisā 5.
Tihim visésayam.
6. Niya jīviyassavi jayā dharaṇovāo na tīrae kāum,
Tattha'ṇṇajīviyavvé calammi kaha kīrai thirattam ? 6.
7. Iyara jaṇassa va sogo kāum na u jujjaé tuha kaḡampi,
Kim girītarūṇi (ṇa) mantaramaṇileṇa caḡanti jal dovi
(Aṇiléṇa giritarūṇi caḡija navi mandaro u girī) 7.
8. Eso khu suddha-buddhissa vibbhamo jam piyassa maraṇammi,
Akkandaṇéṇa sira kuṭṭaṇéṇa avaṇijjai sogo 8.
9. Uttama-maiṇam puṇa bhava-virūvayā" loyaṇéṇa nivvéö,
Uppajjai tatto cciya visésa dhammujjamo hoi. 9.
10. Iya cayasu soḡa-pasaram sarésu saṁsāra-dārukaravattam,
Pavvajjam niravajjam ciccā rajjam ca ratṭham ca. 10.

1-2. Who will be careless in (the observance of Jīna Dharma (the religious doctrines preached by the Jinésvaras) which is the source of happiness, on seeing the wantonness of the Samsāra (worldly existence), which is combined with momentary union and momentary separation, which is associated with various pleasant and miserable events changing at every moment, and which is capable of assuming different aspects like the dancing of a dancer ? Or, who will entertain sorrow at the death of a very affectionate beloved person ?

3-5. If there is separation, here (in this world) from only one affectionate individual, then, even, sorrow may be entertained by any one, knowing it to be one's own humiliation. Since even all the sovereigns of Bharatā Kṣētrā-Bharata etc- have been destroyed by the God of Death like lamps by wind having fierce force, then, what wise persons will really be afflicted with pain at the wrong moment ? Because, wise persons having known the (true) nature of things, do not feel distressed.

6. If one is not able to do the utility of the maintenance of one's own life, then, how can he do the steadiness of the duration of life of another person which is moving to and fro ?

7. You do not deserve, any how, to entertain sorrow like any other person. What distinction is there between a mountain, and the trees if both (of them) move by the wind ? (By the wind, the trees on the mountain move, but not the Mandāra-giri):

8. It is really the delusion of the dull-witted person that sorrow at the death of the beloved person disappears by weeping, and by striking the head with blows.

9. With excellent-witted persons, however, disgust results on seeing the variegated nature of life. Thence, really, arises an extensive effort towards religious duties.

10. Leave off, therefore, augmentation of sorrow, and having abandoned kingdom and dominions, practise the blame-

less प्रव्रज्या Pravrajyā—Religious mendicancy, which is like a saw in cutting wood in the form of Saṁsāra

On hearing the preaching, Baladēva Acala Kumāra left off all his sorrowful state, and said:—“ O Bhagavān ! You have compassionately, and benevolently given me the True Preaching; now, do me the favour of giving me, just now, the blameless प्रव्रज्या Pravrajyā Religious mendicancy. On knowing the genuine inclination of his mind, the Ācārya, adorned him with the paramount supremacy of ascetic life, gave him instructions in duties of an ascetic, and showed him the correct procedure in the observance of the ten varieties of the duties of a true ascetic

Acala Muni acquired a vast amount of knowledge. Then going unhindered from village to village, and town to town, and having withered away his body, and the mass of all his Karmas by the practice of extraordinarily hard penances for some time, Acala Muni attained the eternal, blissful, Liberation.



APPENDIX NO. 2.

Hints on the Eighteenth Previous Bhava of Sramaṇa
Bhagavān Mahāvīra.

On account of the *नियन्तु* *niyantu* (a firm resolution of acquiring the pleasures of worldly or celestial happiness as a reward of having practised severe austerities which ultimately lead to Liberation) done by him in expectation of a reward for his austerities, Viśvabhūti Mani acquired for himself the prosperity of a Vāsudéva during the eighteenth previous Bhava (as Triprīṣṭha Vāsudéva) as a result of *पापानुबन्धिपुण्य* *Pāpānubandhi* *Punya* (merit followed by sinful Karmas). But the prosperity of a Vāsudéva thus acquired, led him on to a very degraded state. One should carefully inquire into the causes that eventually lead him on towards the Exalted State, and the causes that degrade him.

Besides, it is note-worthy how Viśākhā-nandi had to undergo various miseries as a result of cracking jokes at Viśvabhūti Muni who was a near relative of his, during the sixteenth, previous Bhava. The lion killed by Triprīṣṭha Vāsudéva in this (eighteenth) Bhava was the soul of Viśākhā Nandi born as a lion in *tiryanca gati* (state of a lower being) after wandering long in Samsāra. It is quite apparent from the life-history, that people have to suffer miseries, as a result of previous wicked *Karmas* either during the same *bhava*, or in future *bhavas*. It is not at all doubtful that there is a bondage of evil Karmas, as a result of wicked deeds done intentionally even through ignorance.

The good qualities of intelligent and valient persons become at once visible during their child-hood; self-respect is natural with them. It is proper to know the distinctive meaning

of three words.— अभिमान- abhimāna, मिथ्याभिमान- Mithyābhimāna and स्वमान Sva-māna *Abhimāna* (pride) is a vice *Mithyābhimāna* (Boasting with false statements) is a much greater vice. While *Svamāna* (keeping up of self-respect) is a virtue. When the quality of *sva-māna* is carefully developed in its genuine forms, the opportunities for the bondage of evil Karmas are greatly reduced.

Tripriṣṭha Kumāra could not tolerate the want of discrimination shown by messenger Caṇḍavéga in the court of King Prajāpati, on account of the predominating strength of his master. The disgraceful treatment given to Caṇḍavéga, without in the least, thinking about, firstly, whose messenger Caṇḍavéga was secondly, that his father was only a tributary chief, and thirdly, about the serious consequences of punishing Caṇḍavéga—the messenger of Aśvagrīva,—is a real indication of his self-respect and valour.

When, however, King Prajāpati was ordered by Prati-Vāsudéva Aśvagrīva to go and protect the surrounding country from the ravages of the lion, Prajāpati was disturbed, but the valorous Tripriṣṭha Kumāra was not, in the least afraid. On receiving permission from his father, Tripriṣṭha Kumāra went along with his elder brother Acala Baladéva, instead of his father, for the purpose of preventing the nuisance of the lion. The lion was alone, unequipped with any vehicle, and un-armed. The valient Tripriṣṭha Kumāra, thought it to be a true Kṣatriya-dharma (the duty of a true Kṣatriya,) to encounter the lion, going there, himself un-armed and on foot, and he acted accordingly. Kings and princes needlessly proud of their duty as a Kṣatriya, and desirous of wantonly killing innocent beasts and birds with the idea of hunting them, equipped as they are, with a number of helping men and weapons, under the false notion that hunting was one of the most important duties of a Kṣatriya, should carefully adopt the noble example of Tripriṣṭha

Kumāra and try to have a duel with their adversaries, unarmed and unaided as in duty bound.

Prati-vāsudéva Aśvagrīva, who had obtained suzerainty over three continents, now, became anxious lest an invincible adversary may not crop up. This chivalrous action of Tripriṣṭha Kumāra—of killing the lion himself unarmed and unaided—became a source of trouble to Prati-Vāsudéva Aśvagrīva like a prickle of any foreign body in the eye, when he was informed of the true nature of events by experts in the science of omens. The utmost extremity of *Moha* (infatuation) is visible here. Persons blinded by *Moha* do not care to know the real nature of things. Their judicious sight becomes closed and everything appears dark on account of blindness through pride. In order that his own dignity and the prosperity of the three continents acquired by him may remain intact, Prati-vāsudéva Aśvagrīva anxiously looks for opportunities of killing Tripriṣṭha Kumāra—a prince of his feudatory chief King Prajāpati—and he himself has to suffer the evil consequences of his cruel motives in the long run.

Jvalanajati—a vidyādhara king—had, fore-sightedly and judiciously contracted marriage of his daughter Svayamprabhā with Tripriṣṭha Kumāra. Prati-Vāsudéva Aśvagrīva could not tolerate the lucky union. The popular saying “Pride goeth before destruction” is in no small measure, indicative of future events.

Svayamprabhā was duly married with Tripriṣṭha Kumāra, and Aśvagrīva makes a demand for handing over the married girl to him through his messenger. The reply given to this unjust demand by Tripriṣṭha Kumāra is deserving of a valiant person.

Some facts regarding the fight between Prati-vāsudéva Aśvagrīva and Tripriṣṭha Vāsudéva are note-worthy. One must have perfect information about the strength of the enemy, during

a fight. In a fight, thousands of soldiers of both the sides are killed. In ancient times, it was customary with the chief fighting kings to have a duel fight between themselves personally with the object of preventing the destruction of soldiers. It is perfectly clear from this that heirs to the throne received a training in all the tactics of war. These tactics were the source of their independence. Triprīṣṭha Vāsudéva had an intelligent and detailed knowledge of tactics of war during his young age.

People desirous of their own welfare or happiness by injuring others or destroying them, and attempting for destruction of others, are not mostly successful in their attempts. Because, in case if persons whom they are trying to injure, have an abundance of meritorious Karmas, they can do them no harm. But on the contrary, they themselves needlessly earn for themselves, a bondage of evil Karmas, and they are eventually destroyed in the long run. The evil intention of Prati-Vāsudéva Aśvagrīva, of killing Triprīṣṭha Vāsudéva, was not successful; but the wicked idea becomes the source of his own destruction.

The two personalities viz that of the lion killed by Triprīṣṭha Vāsudéva, and the charioteer of the Vāsudéva, who did atonement for the dying lion, should be carefully remembered as they have some relation with the twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvīra.

The ideal remedy of shedding previous Karmas, and of preventing the coming-in of New Karmas shown by the preaching of the eleventh Tīrthaṅkara Bhagavān Śrī Śréyāṁsa-Nāth given to Triprīṣṭha Vāsudéva, when the Vāsudéva went to do homage to him, is worth meditating on, and fit to be seriously adopted in accordance with one's power of endurance as without it, the enchained Soul cannot consume previous Karmas, and cannot, hence, rise to a higher stage.

There was mutual attachment, and genuine love between Tripriṣṭha Vāsudéva, and his elder brother Acala Baladéva, and the completeness of enjoyments, and of the means of such enjoyments for both of them, was similar, but their previous Karmas were different, and they end in different forms during this *Bhava*. Tripriṣṭha Vāsudéva goes to the Seventh hell, while Acala Baladéva after renouncing the world, leads the life of a genuine ascetic, and eventually attains Final Emancipation by the practice of a regular, spotless, disinterested, religious life. One brother goes to hell, and the other attains Final Emancipation. Ah ! the strangeness of events ! Kinship is not useful in the bondage or dissolution of Karmas, but the pure or impure development of the Soul, is only responsible for them.

APPENDIX NO. 3

Tri-śaṣṭhi Śalākā Puruṣa

63 Pre-eminently Spiritual Persons

According to Jaina Hagiology, 24 Tīrthaṅkaras, 12 Cakra-vartins, 9 Vāsudévas, 9 Bala-dévas, and 9 Prati-vāsudévas are produced during each Utsarpiṇi and Avasarpiṇi era. This rule is current from time immemorial and the same number of eminently spiritual persons will also be born during each cycle in future. They are sixty-three for each era, and are called त्रिषष्टिशलाकापुरुष Triṣaṣṭhi Śalākā Puruṣāḥ sixty-three spiritually eminent persons. All of them are not saints (sādhus) but they are spiritually eminent. They attain मोक्ष Mokṣa (Final Emancipation) either in the same Bhava or in future Bhavas.

Tīrthaṅkaras (24). The soul of a Tīrthaṅkara adores वीशस्थानकपद Viśasthānaka pada—A series of twenty exalted dignitaries—during the third *bhava* previous to the *bhava* in which He is born as a Tīrthaṅkara and acquires for himself तिर्यंकरनामकर्म (Tīrthaṅkara Nāma Kṛma)—one of the most excellent forms of पुण्यकर्म Puṇya Karma. In case, there is no bondage of an age-limit of *Naraka gati* (state of a denizen of hell) before the acquisition of Tīrthaṅkara Nāma Karma, he is born as a god after having done a bondage for *dēva-gati* (the state of a god) during his highly religious life, and on the completion of his age-limit as a god, he is finally born during his life as a Tīrthaṅkara, as a human being with *Avadhī Jñāna* (Visual Knowledge). Or, if there is already a bondage for *Naraka gati* [state of a denizen of hell] and the bondage of Tīrthaṅkara Nāma Karma happens later on during his highly religious life, he is born in *Naraka gati* and on the completion of his age-limit as a Nāraka, he is finally born during his life as a Tīrthaṅkara, as a human being with *Avadhī Jñāna*. As a consequence of the extreme excellence of the Tīrthaṅkara Nāma Karma, he enjoys the prosperity of a kingdom and having renounced all pleasures, he adopts ascetic life and after the total annihilation of the four चातीय

Ghātiya (*Destructive*) Karmas, he acquires *Kēvala Jñāna* (Perfect Knowledge). After the acquisition of *Kēvala Jñāna*, a Tīrthaṅkara worshipped by millions of gods and demi-gods, gives a religious sermon while sitting in a *Samāvasaṇa* prepared for him by the gods, and going from place to place and instructing devout individuals in religious matters, he destroys the remaining particles of Tīrthaṅkara Nāma Karma and having completed the age-limit of his existence as a human being, the noble soul attains Mokṣa (Final Emancipation) as a result of Tīrthaṅkara Nāma Karma.

Cakravartins (12). After having obtained the suzerainty of the six continents of the world, if a cakravartin adopts ascetic life during the latter part of his life after renouncing the enjoyments of this world, and spends the remaining portion of his life in religious meditation, he completely destroys all his previous Karmas and attains Mokṣa or with the bondage of *dēva-gati*, he is born as a celestial being.

But, after the acquisition of the prosperity of a Cakravartin, if the *bhava* of a Cakravartin ends in *Moha* (infatuation for worldly enjoyments), he gets a bondage of *Naraka gati* (state of a denizen of hell) on account of great undertakings involving the destruction of life, and intense desire for worldly enjoyments; and on the completion of his age-limit as a Cakravartin, he is, as a rule, born in *Naraka gati*.

Vāsudēva (9) - Having acquired the suzerainty of three continents of the world, during his existence as a Vāsudēva, he enjoys the prosperity of a Vāsudēva, and on account of the bondage of *Naraka-gati* owing to a *nyāṇu*, he is born as a *Nāraka* in his future life.

Baladēva (9) Although a Baladēva is a step-brother of a Vāsudēva, there is intense mutual love between both of them. Both are born as brothers, however, Baladēva, assumes the life of an ascetic, and by destroying completely all his previous Karmas by

severe penance, he attains *Mokṣa* or, by having a bondage for *dēva-gati*, is born as a god on the completion of his life as a Baladēva, while his brother Vāsudēva goes to hell.

Prati-Vāsudēva (9) A *Prati-Vāsudēva* also has suzerainty of three continents, but as soon as there is an opportunity for enjoying the happiness of that prosperity there occurs a cause of enmity with Vāsudēva. A desperate fight occurs with both of them. Prati-vasudēva has half the strength of that possessed by Vāsudēva, hence, he is killed by the hands of Vāsudēva, and the prosperity of three continents obtained by him goes to the share by Vāsudēva. On account of evil sentiments of wrath during fight, Prati-Vāsudēva gets a bondage of *naraka-gati* and is born a Nāraka on the termination of his life.

The त्रिषष्टिशलाकापुरुषा *Triṣasthi Śalākā Purusāḥ* Sixty-three eminently spiritual personages, are 24 Tirthnkaras 12 Cakravrtins 9 Vāsudēvas, 9 Baladēvas and 9 Prati-Vāsudēvas.

The accompanying Tables give particulars :—

TABLE

The Present Series of Twenty-four Tirthaṅkaras

Names 1	Father 2	Mother 3	Emblem 4
1 Śrī Rīṣabha-dēva	Nābhi-rāja	Maru-dēvī	Bull
2 Śrī Ajit-Nātha	Jita-satru	Vijayā-dēvi	Elephant
3 Śrī Sambhava-Nāth	Jitāri	Sēnā	Horse
4 Śrī Abhinandna Swāmi	Samvara	Siddhārthā	Monkey
5 Śrī Sumati-Nāth	Mégha	Maṅgalā	Krañca (curlew)
6 Śrī Padma-Prabhu	Dhara	Susīmā	Red Lotus
7 Śrī Supārśva-Nath	Pratiṣṭhā	Prithvī	Svastika
8 Śrī Candra-Prabha	Mahasēna	Lakṣmaṇā	Crescent
9 Śrī Suvidhi-Nāth	Sugrīva	Ramā	Makara (Dalphin)
10 Śrī Sītala-Nāth	Drdharatha	Nandā	Śrī Vatsa (Figure of tuft of hair on chest)
11 Śrī Srēyāmsa-Nāth	Viṣṇu	Viṣṇu	Rhenoceras

	(1) Śrī Vāsupujya (swāmi)	(2) Vasupujya	(3) Jayā	(4) Buffalo
12	Śrī Vāsupujya (swāmi)	Vasupujya	Jayā	Buffalo
13	Śrī Vimala-Nāth	Kṛitavarmā	Śyāmā	Boar
14	Śrī Ananta-Nāth	Simha-sēna	Suyasā	Eagle
15	Śrī Dharma-Nāth	Bhānu	Suvratā	Vajra (Indra's club)
16	Śrī Śānti-Nāth	Viśva-sēna	Acirā	Deer
17	Śrī Kunthu-Nāth	Sūra	Śrī	He-goat
18	Śrī Ar-Nāth	Sudarśana	Dēvī	Nandyāvarta
19	Śrī Malli-Nāth	Kumbha	Prabhāvatī	Kalaśa
20	Śrī Muni Suvrata Swāmi	Sumitra	Padmāvatī	Tortoise
21	Śrī Nami-Nāth	Vijaya	Vaprā	Blue Lotus
22	Śrī Néma-Nāth	Samudra-vijaya	Śivā	Conch
23	Śrī Pārśva-Nāth	Aśvasēna	Vāmā	Serpent
24	Śrī Mahāvira Swama	Siddhārtha	Trīśalā	Lion

Table—of Tirthankaras (Conted).

Colour of Body 5.	Cyavana Kāla 6	Janma Kāla 7	Janma Nakṣatra 8	Janma Rāśi 9	Janma-sthāna, Birth-place 10
1 Golden-yellow	Āśādha K. 4	Caitra K. 8	Uttarāśādhā	Dhanuh	Vinitā (Ayodhyā)
2 "	Vaiśākh S. 13	Māgh S. 8	Rohiṇī	Vriṣah	Śrāvastī
3 "	Fālguna S. 8	Mārgaśīrṣa S. 14	Mrgasir	Mithuna	Ayodhyā
4 "	Vaiśākh S. 4	Māgh S. 2	Punarvasu	"	"
5 "	Śravana S. 2	Vaiśākh S. 8	Maghā	Siṃha	Kauśāmbī
6 Red like Lotus	Māgh K. 6	Kārtika K. 12	Citrā	Kanyā	Vānārasi (Benares)
7 Green	Bhādrapada K. 8	Jyestha S. 12	Viśākhā	Tulā	Candrapurī
8 White	Caitra K. 5	Posa K. 12	Anurādhā	Vṛścika	Kākandī
9 "	Fālguna K. 2	Mārgaśīrṣa K. 5	Mula	Dhanu	Bhaddilapura
10 Golden-yellow	Vaiśākh K. 6	Māgh K. 12	Pūrvaśādhā	"	Simhapurī
11 "	Jyestha K. 6	Fālguna K. 12	Śravana	Makara	Campāpurī
12 Red	Jyestha S. 9	Fālguna K. 16	Śatabhisek	Kumbha	Kāmpilyapurī
13 Golden yellow	Vaiśākh S. 12	Māgh S. 3	Uttarabhādrapada	Mina	Ayodhyā
14 "	Śravana K. 7	Vaiśākh K. 13	Révati	"	Ratnapurī
15 "	Vaiśākh S. 1	Māgh S. 3	Puṣya	Karkāṭa	Gajapura
16 "	Bhādrapada K. 7	Jyestha K. 13	Bharāṇi	Mēṣa	"
17 "	Śravana K. 9	Vaiśākh K. 14	Kṛtikā	Vriṣah	"
18 "	Fālguna S. 2	Mārgaśīrṣa S. 10	Revati	Mina	"
19 Green	Fālguna S. 4	" S. 11	Aśvinī	Mēṣa	Mithilā
20 Black	Śravana S. 15	Jyestha K. 8	Śravana	Makara	Rājagriha
21 Golden-yellow	Āśvin S. 15	Śravana K. 8	Aśvinī	Mēṣa	Mithilā
22 Black	Kārtika K. 12	" S. 5	Citrā	Kanyā	Sauryapura
23 Green	Caitra K. 4	Posa K. 10	Viśākhā	Tuā	Vānārasi (Benares)
24 Golden-yellow	Āśādha S. 6	Caitra S. 13	Uttarāśādhā	Kanyā	Kuṇḍapura

Table of Trithaṅkaras (contd.)

Dikṣā on	Dikṣā Nakṣatra	Place of Dikṣā	Kevala Gnāna on	Kevala Gnāna Nakṣata	Place of Kevala Gnāna
11	12	13	14	15	16
1 Caitra K. 3	Uttarāśādhā	Ayodhyā	Fālguna K. 11	Uttarsadā	Purimatāla
2 Māgha S. 9	Rohinī	Ayodhyā	Posa S. 11	Rohinī	Ayodhyā
3 Mrgasīrṣa S. 15	Mrgasīrṣa	Śrāvastī	Kārtika K. 5	Mrgasīrṣa	Śrāvastī
4 Māgh S. 12	Punarvasa	Ayodhyā	Posa S. 14	Punarvasū	Ayodhyā
5 Vaiśākha S. 9	Maghā	"	Caitra S. 11	Maghā	"
6 Kārtika K. 13	Citrā	Kauśambī	Caitra S. 11	Citrā	Kauśambī
7 Jyēṣṭha S. 13	Viśākhā	Vānārasī (Benares)	Fālguna K. 6	Viśākhā	Vānārasī
8 Pōṣa K. 13	Anurādhā	Candrapurī	Fālguna K. 7	Anurādhā	Candrapurī
9 Mrgasīrṣa K. 6	Mula	Kākaṇḍī	Kārtika S. 3	Mula	Kākaṇḍī
10 Māgha K. 12	Pūrvāśādhā	Bhaddilapura	Posa K. 14	Pūrvāśādh	Bhaddilapura
11 Fālguna K. 13	Śravaṇa	Śimhapurī	Māgha K. 15	Śravaṇa	Śimhapurī
12 Fālguna K. 15	Śatabhiṣak	Campāpurī	Māgha S. 2	Śatabhiṣah	Campāpurī
13 Māgha S. 4	Uttarābhādrapada	Kāmpilyapura	Posa S. 6	Uttarābhādrapad	Kāmpilyapura
14 Vaiśākha K. 14	Révatī	Ayodhyā	Vaiśākha K. 14	Revati	Ayodhyā
15 Māgha S. 13	Puṣya	Ratnapurī	Posa S. 15	Puṣya	Ratnapurī
16 Jyēṣṭha K. 14	Bharanī	Gajapura	Posa S. 9	Bharanī	Gajapura
17 Vaiśākha K. 5	Kritikā	"	Caitra S. 3	Kritikā	"
18 Mrgasīrṣa S. 11	Révatī	"	Kārtika S. 12	Revati	"
19 " S. 11	Āśvinī	Mithilā	Mrgasīrṣa S. 11	Āśvinī	Mithilā
20 Fālguna S. 12	Śravaṇa	Rājagriha	Fālguna K. 12	Śravaṇa	Rājagriha
21 Āśādhā K. 9	Āśvinī	Mithilā	Mrgasīrṣa S. 11	Āśvinī	Mithilā
22 Śravaṇa S. 6	Citrā	Dwārikā	Āśvin K. 15	Citrā	Ujjayanta
23 Pōṣa K. 11	Viśākhā	Vānārasī (Benares)	Caitra K. 4	Viśākhā	Vānārasī (Benares)
24 Mrgasīrṣa K. 10	Uttarāphālgunī	Kuṇḍapur	Vaiśākha S. 10	Uttarāphālgunī	Jambhika-grāma

Chadmastha Kāla	Date of Nirvāṇa	Nirvāṇa Naksatra	Place of Nirvāṇa	Yakṣas	Yakṣaṇi
17	18	19	20	21	22
1 1000 Years	Māgh K. 13	Abhijit	Mount Aṣṭāpada	Gomukha	Cakreśvari
2 12 Years	Caitra S. 5	Mārgaśirsa	Sammetaśikhara	Mahāyakṣa	Ajitā
3 14 Years	Caitra S. 5	Ārdra	Mount Pārasnāth	Trimukha	Duritāri
4 18 "	Vaiśākha S. 8	Puṣya	"	Yakṣeśa	Kālī
5 20 "	Caitra S. 9	Punarvasu	"	Tumbaru	Mahā Kālī
6 6-Months	Mārgaśirsa K. 11	Citrā	"	Kusuma	Acyutā
7 9 Months	Falgun K. 7	Anurādhā	"	Mātāṅga	Śāntā
8 3 "	Bhādrapada K. 7	Jyēṣṭhā	"	Vijaya	Jvālā
9 4 "	S. 9	Mulā	"	Ajita	Sutārakā
10 3 "	Vaiśākha K. 2	Pūrvāṣādhā	"	Brahma-yakṣa	Asokā
11 2 "	Śrāvaṇa K. 3	Dhanisthā	"	Manu-je-sovara	Srī-vatsā
12 1 Month	Āṣādh S. 14	Uttar-bhādrapada	Campāpurī	Kumārā	Pravarā
13 2 Months	Āṣādh K. 7	Révati	Sammetaśikhara	Samukha	Vijayā
14 3 Years	Caitra S. 5	"	"	Pātālā	Aṅkuśā
15 2 Years	jeṣṭha S. 5	Puṣya	"	Kinnara	Pregnapti
16 1 "	Jyēṣṭha K. 13	Bharaṇī	"	Garudā	Nirvāṇi
17 15 "	J. Vaiśākha K. 11	Kritikā	"	Gandharya	Acyutā
18 3 "	Mārgaśirsa S. 10	Revati	"	Yakṣendra	Dharaṇī
19 1 day+1 night	Falgun S. 12	Bharaṇī	"	Kubera	Vairotyā
20 11 Months	Jyēṣṭha K. 9	Śrāvaṇa	"	Varuṇa	Dattā
21 9 "	Vaiśākha K. 10	Āśvinī	"	Bhrakuti	Gandhari
22 54 days	Āṣādh S.	Citrā	Mount Girnāra	Gomedha	Ambā
23 84 days	Śrāvaṇa S. 8	Vīśakhā	Sammetaśikhara	Pārśva	Padmāvatī
24 12½ Years and 15 days	Kārtika K. 15	Svāti	Pāvāpurī	Mātāṅga	Siddhāyikā

	Number of Ganadharas 23	Number of Sādhus 24	Number of Sādhvīs 25	Number of Śrāvakas 26	Number of Śrāvikas 27	Number of Kévalis 28
1	84	84000	300000	305000	554000	20000
2	93	100000	330000	298000	545000	20000
3	102	200000	336000	293000	636000	15000
4	116	300000	630000	288000	527000	14000
5	100	320000	530000	281000	516000	13000
6	107	330000	420000	276000	505000	12000
7	95	300000	430000	257000	493000	11000
8	93	250000	380000	250000	491000	10000
9	88	200000	380000	229000	471000	7500
10	81	100000	380000	289000	458000	7000
11	76	84000	120000	279000	448000	6500
12	66	72000	106000	215000	436000	6000
13	57	68000	103000	208000	424000	5500
14	50	66000	100800	206000	414000	5000
15	43	64000	62400	204000	413000	4500
16	36	62000	61600	290000	393000	4300
17	35	60000	60600	179000	381000	3200
18	33	50000	60000	184000	382000	2800
19	28	40000	55000	183000	372000	2200
20	18	30000	50000	172000	350000	1800
21	17	20000	41000	170000	348000	1600
22	11	18000	40000	169000	336000	1500
23	10	16000	38000	168000	339000	1000
24	11	14000	36000	159000	318000	700

Number of Manah-paryavis 29	Number of Avadhi gnāni 30	Number of Caturdaśapūrvī 31	Number of Vāikriya- lābḍhi, Muni 32	Number of Vādi Muni 33	Sāmvatsarika Dāna before Dikṣā 34
1 12750	9000	4750	20600	12650	3888000000 Gold coins
2 12500	9400	3720	20400	12400	38880000000
3 12150	9600	2150	19800	12000	38880000000
4 11650	9800	1500	19000	11000	38880000000 Gold coins
5 10450	11000	2400	18400	10650	"
6 10300	10000	2300	16100	9600	"
7 9150	9000	2030	15300	8400	"
8 8000	8000	2000	14000	7600	"
9 7500	8400	1500	13000	6000	"
10 7000	7200	1400	12000	5800	"
11 6500	6000	1300	11000	5000	"
12 6000	5400	1200	10000	4700	"
13 5500	4800	1100	9000	3600	"
14 5000	4300	1000	8000	3200	"
15 4000	3600	500	7000	2800	"
16 4000	3000	800	6000	2400	"
17 3340	2500	670	5100	2000	"
18 2551	2300	610	4300	1600	"
19 1750	2200	568	2900	1400	"
20 1500	1800	500	2000	1200	"
21 1250	1600	450	2000	1000	"
22 1000	1500	450	1500	800	"
23 750	1400	350	1100	600	38880000000 Gold coins
24 500	1300	300	700	400	38880000000 Gold coins

TABLE

Twenty Viharamāna Tirthaṅkaras

Name 1	Location of Mahāvidéha 2	Vijaya 3	Birth-place 4
1 Sīmandhara Swāmī	In Mahāvidéha of Jambū Dvīpa	8th Puṣkātavati	Puṇḍaragīṇi
2 Yugaṃandhara		9th Vapra Vijaya	Vijayāpurī
3 Bāhu		24th Vatsa-Vijaya	Susīmāpurī
4 Subāhu		25th Nalināvati Vijaya	Ayodhyāpurī
5 Sujāta	In Mahāvidéha of पुष्पातकी खंड East Dhātākī	8th Puṣkalāvati	Puṇḍaragīṇi
6 Svayamprabha		9th Vapra Vijaya	Vijayāpurī
7 Rīṣabhānana		24th Vatsa-vijaya	Susīmāpurī
8 Anantavīrya		25th Nalināvati-vijaya	Ayodhyāpurī
9 Suraprabha	In Mahāvidéha of पश्चिमघातकी खंड West Dhātākī	8th Puṣkalāvati	Puṇḍaragīṇi
10 Viśalaprabha		9th Vapra vijaya	Vijayāpurī
11 Vajradhara		24th Vatsa-vijaya	Susīmāpurī
12 Candrānana		25th Nalināvati-vijaya	Ayodhyāpurī
13 Candrabāhu	In Mahāvidéha of पूर्व पुष्करार्ध खंड East Puṣkarārdha	8th Puṣkalāvati	Puṇḍaragīṇi
14 Bhujaṅga Swāmī		9th Vatsa-vijaya	Vijayāpurī
15 Isvara		24th Vatsa-vijaya	Susīmāpurī
16 Némiprabha		25th Nalināvati-vijaya	Ayodhyāpurī
17 Virasēna	In Mahāvidéha of पश्चिमपुष्करार्ध खंड West Puṣkarārdha	8th Puṣkalāvati	Puṇḍaragīṇi
18 Mahābbhadra		9th Vapra-vijaya	Vijayāpurī
19 Dévayasā		24th Vatsa-vijaya	Susīmāpurī
20 Ajitavīrya		25th Nalināvati-vijaya	Ayodhyāpurī

	Father 5	Mother 6	Emblem 7	Wife 8
1	Śrēyāmsa Rājā	Satyakī	Bull	Rukmiṇī
2	Sudṛḍha Rājā	Sutārā	Elephant	Priyamaṅgalā
3	Sugrīva Rājā	Vijayā	Deer	Mohiṇī
4	Nisadha Rājā	Bhūnandā	Monkey	Kimpurisā
5	Dévaséna Rājā	Dévasenā	Sun	Jayasénā
6	Kīrtigaja Rājā	Maṅgalā	Moon	Priyasénā
7	Kīrtidhara Rājā	Virasénā	Lion	Jayāvati
8	Mégharatha Rājā	Maṅgalāvati	Elephant	Vijayāvati
9	Vijaya Rājā	Vijayā	Moon	Nandasénā
10	Śrī Nāga Rājā	Bhadrā	Sun	Vimālā
11	Padmarath Rājā	Sarasvatī	Conch	Vijayādēvi
12	Vālmika Rājā	Padmāvati	Bull	Lilāvati
13	Dévananda Rājā	Rénukā	Lotus	Sugandhā
14	Mahābala Rājā	Mahimā	Lotus	Sugandhasenā
15	Gajasena Rājā	Yasojvalā	Moon	Bhadrāvati
16	Virabhadra Rājā	Sénāvati	Sun	Mohiṇī
17	Bhūmipāla Rājā	Bhānumati	Bull	Rājasénā
18	Dévaséna Rājā	Umā	Elephant	Sūrikāntā
19	Samvarabhūti	Gaṅgāvati	Moon	Padmavati
20	Rājapāla Rājā	Kankāvati	Conch	Ratnamālā

	Colour of Body 9	Height 10	Age 11	Bachelor life 12
1	Golden-yellow	500 Dhanus	84 lakhpūrva	20 lakhpūrva
2	Golden-yellow	500 Dhanus	84 lakhpūrva	20 lakhpūrva
3	"	"	"	"
4	"	"	"	"
5	"	"	"	"
6	"	"	"	"
7	"	"	"	"
8	"	"	"	"
9	"	"	"	"
10	"	"	"	"
11	"	"	"	"
12	"	"	"	"
13	"	"	"	"
14	"	"	"	"
15	"	"	"	"
16	"	"	"	"
17	"	"	"	"
18	"	"	"	"
19	"	"	"	"
20	"	"	"	"

	Rāja Avasthā	Ōkritā Paryāya	Sādhua	Number of Kévalis
	13	14	15	16
1.	63 lākh pūrva	1 lākh pūrva	100 Krore	10 lakh
2	"	"	"	"
3	"	"	"	"
4	"	"	"	"
5	"	"	"	"
6	"	"	"	"
7	"	"	"	"
8	"	"	"	"
9	"	"	"	"
10	"	"	"	"
11	"	"	"	"
12	"	"	"	"
13	"	"	"	"
14	"	"	"	"
15	"	"	"	"
16	"	"	"	"
17	"	"	"	"
18	"	"	"	"
19	"	"	"	"
20	"	"	"	"

The twelve Cakravartins are:

1 Bbarata	7 Ara (ha)-Nāth
2 Sagara	8 Su-bhauma
3 Maghavan	9 Padma-Nātha
4 Sanat-Kumāra	10 Hariséna
5 Śānti-Nātha	11 Jaya
6 Kunthu-Nātha	12 Brahma-datta

TABLE

	Vāsudéva	Prati-Vāsudéva	Bala-déva
1	Triprīṣṭha	Aśva-grīva	Acala
2	Dviprīṣṭha	Tāraka	Vijaya
3	Svayamprabhu	Nāraka	Śrī Bhadra
4	Puruṣottama	Niśumbha	Suprabha
5	Puruṣasimha	Mahlāda	Sudarśana
6	Puruṣa-puṇḍarika	Prahlāda	Śrī Ānanda
7	Datta	Bali	Śrī Nandana
8	Lakṣmaṇa	Rāvara	Śrī Padma (Rām-chandra)
9	Śrī Kṛṣṇa	Jarā-sandha	Śrī Rāma (Balabhadra)

Tīrthaṅkaras	24
Cakravartins	12
Vāsudévas	9
Prati-vāsudévas	9
Bala-dévas	9

Vāsudévas

Name 1	Father 2	Mother 3	Gotra 4	Birth-place 5
1 Triprsthā	Prajapah	Mrgāvatī	Gautama	Potanapura
2 Dvīprsthā	Brahma	Umā	"	Dwārikā
3 Svayambhu	Rudra	Prathvī	"	"
4 Purushottama	Soma	Sītā	"	"
5 Puruṣaaimha	Siva	Ambā	"	Asvapura
6 Puruṣapūṇḍarīka	Mahāsiva	Laksmivatī	"	Cakrapura
7 Datta	Agnīśikhā	Śéśavatī	"	Vāṇārasī (Benares)
8 Lakṣmaṇa	Dasaratha	Kalkeyī	"	Rājagrahī
9 Kṛṣṇa	Vāsudéva	Devakī	Kāśyapa	Mathurā

Table of Vāsudevas (Conted)

Colour of Body 6	Height 7	Age 8	Colour of Garments 9	Weapons 10	Banner 11
1 Green	80 Dhanu	84 lakh years	Green sulken	Oakra	Palmyra
2 "	70 "	72 "	"	"	Palm and
3 "	60 Dhanu	60 "	"	"	Ægle
4 "	50 "	30 "	"	"	"
5 "	45 "	10 "	"	"	"
6 "	29 "	55000	"	"	"
7 "	26 "	56000	"	"	"
8 "	16 "	12000	"	"	"
9 "	10 "	1000	"	"	"

Table of Vasudévas (contd)

	During the Name (Tirthaṅkara) 12	Gati after death 13	With or without Niyāṇu 14	Remarks 15
1	Śrī Śreyāṃsa-Nātha	Seventh Hell	Always with a Niyāṇu	Going low (Adho-gati)
2	Śrī Vāsupūjya-Swāmī	Sixth Hell		
3	Śrī Vimala-Nātha	"		
4	Śrī Ananta-Nātha	"		
5	Śrī Dharma-Nātha	"		
6	Śrī Ar-Nātha	"		
7	Śrī Malli-Nātha	Fifth Hell		
8	Śrī Munisuvrata swami	Fourth Hell		
9	Śrī Nemi-Nātha	Third Hell		

TABLE

Baladévas

	Nāme 1	Father 2	Mother 3	Gotra 4	Birth-place 5
1	Acala	Prajāpati	Bhadrā	Gautama	Potanapura
2	Vijaya	Brahma	Subhadrā	"	Dwārika
3	Bhadra	Rudra	Suprabhā	"	"
4	Suprabha	Soma	Sudarśanā	"	"
5	Sudarśana	Śiva	Vijayā	"	Aśvapura
6	Ananda	Mahāswa	Vaṇjayanti	"	Cakrapura
7	Nandana	Agnisikha	Jayanti	"	Āṇārasi (Benares)
8	Padma	Dasarath	Aparājita	"	Rajagrahi
9	Rāma	Vasudéva	Rohiṇi	Kāśijapa	Mathurā

Table of Baladévas (contd)

	Colour of Body 6	Height 7	Age 8	Colour of Garments 9	Weapon 10	Emblem on on Banner 11
1	White	80 Dhanu	85 lakh years	Yellow silken	Plough and Club	Palmyra-palm and Ægle
2	"	70 "	75 "	"	"	"
3	"	60 "	65 "	"	"	"
4	"	50 "	55 "	"	"	"
5	"	45 "	17 "	"	"	"
6	"	29 "	85000 years	"	"	"
7						
8	"	26 "	65000 "	"	"	"
9	"	16 "	15000 "	"	"	"
	"	10 "	1200 "	"	"	"

Table of Baladvas (contd.)

	During the time of 12	Gati (Exist ence during next life 13	With or with- out Niyāṇu 14	Remarks. 15
1	Śrī Śreyāmsa Nāth	Moksa after Dīkṣā	Without Niyāṇu	Always rising higher till Mokṣa
2	Śrī Vāsupūjya Swamī	"	"	
3	Śrī Vimala Nāth	"	"	
4	Śrī Ananta Nāth	"	"	
5	Śrī Dharma Nāth	"	"	
6	Śrī Ar-Nāth	"	"	
7	Śrī Malli-Nāth	"	"	
8	Śrī Muni Suvrata Swāmī	"	"	
9	Śrī Nemī-Nāth	Brahmadéva- lokā	"	

Table of Prati-Vāsudévas

	Name	Town	Father	Mother
	1	2	3	4
1	Aśvagrīva	Ratanapura	Mayurgrīva	Nilāñjanā
2	Tāraka	Vijayapura	Śrīdhara	Śrīmatī
3	Méraka	Nandanapura	Késari	Sundarī
4	Madhu	Prithvīpura	Vilāsa	Guṇavatī
5	Nisumbha	Haripura		
6	Ball	Arinjaya		
7	Prāhlād	Tilakpur		
8	Rāvaṇa	Laṅkā		
9	Jarā-saṅgh	Rājagriha		

Table of Prati-Vāsudévas (contd.)

	Hight	Life-limit	Gati-
	5	6	7
1			7th Hell
2		72	Sixth Hell
3	60	60	"
4	50	30	"
5	45	10	"
6	26	10	"
7			"
8	More than 16.		Fourth Hell
9			Fourth Hell

Chapter III

Nineteenth to Twenty—second Previous Bhavas.

Nineteenth Previous Bhava

During the eighteenth Previous *Bhava*, the soul of *Nayasāra* born as *Triprīṣṭha Vāsudéva* had the prosperity of three continents of the world and he passed eighty-four lakh years in worldly enjoyments, and in infatuation for great undertakings involving the destruction of numerous lives and for immense possessions.

Besides, he had red-hot boiling lead poured into the ears of his bed-chamber. As a result of his evil deeds, *Triprīṣṭha Vāsudéva*, had obtained a bondage of the evil Karma of being born as a *Nāraka* in the Seventh Hell.

On the completion of his age-limit as a *Vāsudéva*, the soul of *Triprīṣṭha Vāsudéva* was, there-fore, born during the nineteenth *Bhava*, as a *Nāraka* in the Seventh Hell, with an age-limit of thirty-three *Sāgaropams*.

The highest age-limit for a denizen of the Seventh Hell is thirty-three *Sāgaropams*.

Denizens of hell are not born in future life as *dévas* (celestial beings) or as *Nārakas*. They usually have *manuṣya gati* (existence as a human being) or *tiryanca gati* (existence as a lower animal) during their next life. The peculiarity about denizens of the Seventh Hell is that they cannot be born as human beings during their next life. Once a soul degrades himself, there are several natural difficulties and obstacles in his progress to a higher stage. We should, therefore, be extremely careful in avoiding mishaps which may eventually lead us to a degraded state.

Twentieth Previous Bhava

During the twentieth *bhava*, the soul of Nayasāra was born as a lion on the completion of his existence as a Nāraka for thirty-three sāgaropams. The life of a lion is mostly responsible for the killing of numerous innocent creatures. Wandering fearlessly and without any obstacle in the forest like the God of Death, the lion used to tear off the temples of huge elephants by his sharp claws and to terrify innocent hordes of deer by his loud roarings. The young lion was always ready in killing numerous animals of various kinds.

Individuals engrossed in a state of intense anger with wicked intentions and intent on killing living beings, usually earn for themselves, the evil Karma of being born as a Nāraka during future life.

Twenty-first Previous Bhava

On the completion of his life as a lion, the soul of Nayasara was born as Nāraka in the Fourth Hell during his twenty-first *bhava*. Having suffered life-long agonies of being cut into pieces, of being pierced, of being hoisted on gallows of Sémul Tree (*Salmalia Malabarica*—a tree of torture in hell) and of being put to numerous other tortures—a remembrance of which is sufficient to cause horripilation to many,—the soul of Nayasāra wandered through several minor human and *tiryanca bhavas*.

Twenty-second Previous Bhava

After wandering in Samsāra as a human being and as a *tiryanca* for several minor lives, the soul of Nayasāra was born as a prince named Vimala—son of the queen Vimaladevi of King Priya-mitra in the town of the Rathapura, during his twenty-second *bhava*. Prince Vimala studied all the arts and sciences during his young age. Considering him fit for the government of a kingdom, King Priyamitra installed him on the throne as his successor and entrusted him with the management of his entire kingdom.

King Vimāla ruled very judiciously over his territories. He was very good and compassionate.

One day, King Vimāla went into a forest for amusing himself there. He saw a number of deer entrapped into a snare by a hunter. The merciful king, thinking that it is very cruel on the part of hunters to unnecessarily entrap innocent deer into snares and kill them, he set the entire horde of deer free from the net, and had them placed in a locality of perfect safety.

On account of his merciful and benevolent nature, king Vimāla had manuṣya gati (existence as a human being) again during his next life. He adopted Dikṣā during the latter portion of his life. He studied Siddhātāntas and became well-versed in them. By the practice of severe penance of various types, Vimāla Muni acquired for himself the meritorious Karma of being born as a Cakra-vartin during his next life. He died in devout meditation after remaining without food and water for one month.

Chapter IV.

Twenty-third Previous Bhava

Priyamitra Cakravartin

44. During the Twenty-third Previous Bhava of Śramaṇa Bhagavān Mahāvīra, the soul of Triprīṣṭha Vāsudéva took the form of a foetus, portended by fourteen excellent dreams, in the womb of धारिणी Dhārīnī, the chief consort of King धनंजय Dhananjaya with his capital city, at मूका Mūkā, in the charming regions of महाविदेह Mahāvidéha which place is rich in eternal prosperity and which is noteworthy with the permanent presence of Tīrthaṅkaras, Cakravartins, Baladévas, Vāsudévas, and other highly meritorious personages.

In the middle of the night of conception, Queen Dhārīnī saw fourteen illustrious dreams suitable for a Cakravartin. She became greatly delighted on seeing such excellent dreams. The King was informed about the account of the dreams and on consultation with interpreters of dreams it was decided that she will have a handsome son and that he will be a Cakravartin.

When the soul of a Tīrthaṅkara enters the womb of his mother, the mother of the Tīrthaṅkara sees fourteen illustrious dreams, and the mother of a Cakravartin sees the same fourteen great dreams. But the distinction between the two sets of dreams is that the dreams seen by the mother of a Tīrthaṅkara are brilliant and divinely beautiful, while the same fourteen dreams seen by the mother of a Cakravartin are less lustrous.

At the full term of pregnancy, Queen Dhārīnī gave birth to a lovely son. King Dhananjaya celebrated his birth festival. The child was named प्रियमित्र Priyamitra. With increase in age, Priyamitra became clever in arts and sciences.

On seeing the youthful beauty of the body of his son Priyamitra, with a face as lovely as the Full Moon of autumn, with his eyes resembling white lotus flowers—expanded by the Rising Sun, with ear-rings of gems hanging on his round

muscular cheeks, with a straight and prominent nose, with his lips as red as soft coral, with his mouth ornamented by glossy and well-united rows of teeth resembling a rosary of buds of Jasmine flowers, with his neck decorated by praiseworthy lines, with a muscular and expanded chest, with his arms resembling the door-posts of a great city, with a well-measured middle portion of the body beautified by muscular hind parts, with his slender umbilicus resembling an expanded hundred-petalled lotus flower, with his waist resembling that of a noble well-bred horse, with his thighs resembling the trunks of the elephant of Indra, and with a firm and ruddy pair of gentle and muscular soles of his feet, King Dhananjaya rejoicingly got him married with several handsome young princesses of excellent royal families and, having installed him as a king in his own stead, he himself adopted the life of a religious mendicant at the hands of a venerable Ācārya Mahārāja.

While judiciously governing his kingdom with an undivided sway Priyamitra had the undermentioned fourteen excellent things suitable for a Cakravartīn viz :—

सेणावइ गाहावइ पुरोहिय तुरय वड्डइ गयित्थी ।

चक्रं छत्तं चम्मं मणि कागाणि खग्ग दंडो य ॥ १ ॥

1. Senāval gāhāval hurohiya twcaya vaddhal gayitti

Cakkam cchattam cammam maṇi kāgaṇ khagga dands ya.

1. सेणावइ Senāval (सेनापति Sēnāpati) Commander of an army 2. गाहावइ Gāhāval (गाथापति Gāthāpati गृहपति (Grihapati) A royal caterer who looks after his food and house-hold, 3. पुरोहिय Purohiya (पुरोहित Purohita,) A royal domestic chaplain. 4. तुरय Turaya (तुरग Turaga) A horse for riding 5 वड्डइ Vaddhal (वाधिक Vārdhika) An engineer 6-7 गयित्थी Gaylthi (गज Gaja and स्त्री Strī) An elephant. 7 A royal consort 8 चक्रं Cakkam चक्रं Cakram Discus. 9 छत्त Chatram. A royal umbrella 10 चम्म Cammam चर्म Carma. Leather. 11 मणि Mani jewel. 12 कागाणि Kāgaṇi काकिणी Kākiṇi Kākiṇi

Gem. 13 खड्ग Khagga खड्ग Khadga, A dagger-and, 14 दण्डो Dando (दण्डः Dandah). A club. (suitable for a cakravartin's *Dig-Vijaya*.)

45 After the acquisition of the above-named fourteen excellent articles, King Priyamitra, accompanied by numerous feudatory princes, started on a journey to मागधतीर्थ Māgadha Tirtha for a conquest of continents, carefully following the Course of the चक्ररत्न Cakra-ratna-the gem-like discus, and having stationed his army in the country surrounding the Māgadha Tirtha, he observed a three-days' fasting with the object of reaching his goal by propitiating the presiding-deity of the sacred place.

Then, riding an excellent chariot, well-decorated with four big bells, and yoked to beautiful white horses, and accompanied by numerous equipped horses, warriors, and chariots, and advancing forward in the path of the चक्ररत्न Cakra-ratna,-the gem-like discus-King Priyamitra valiently held a dreadful bow, resembling the brow of wrathful God of Death, and equipped with a string enlightening the directions by the rays of numerous gems in his left hand having drawn an arrow surmounted by a sharp adamantine point and by sides inlaid with numerous brilliant gems and marked by gems with the name of the Cakravartin by his right hand towards his ear, he threw the arrow towards the presiding deity of the Māgadha Tirtha.

The arrow rapidly travelled a distance of twelve yojans, and fell before the Māgadha Déva sitting in his assembly.

Then, with a face terrible with up-raised eyebrows on his contumelious fore-head and with eyes, glistening and red-hot by vehement anger, Māgadha Déva said:—"Ah! Who has to-day remembered the God of Death? Or, who has no affection for his own life? That he desires to fall, like a butter-fly, in the flame of my intense anger. Or, is this arrow thrown by a celestial being or a human being or an Yakṣa (a demi-god) or a Rākṣasa (an evil spirit) who has become proud of the valour of his arms?

Thinking thus for a moment, Māgadha Déva took the arrow into his hands, and having tranquillized his anger on seeing the name of the Cakravartin inlaid with gems, he went to Priyamitra Cakravartin with a present of numerous precious gems, ornaments, and the arrow engraved with the name of the Cakravartin, and having welcomed him respectfully with a low bow and a folded cavity of hands held in front of his forehead, he said:—"I shall hence-forth act strictly in accordance with your esteemed orders like an obedient servant. Please accept this present of mine given through affection"

With these words, he gave away his bow and ornaments to the Cakravartin. Priyamitra Cakravartin also gave him hospitable treatment and having duly respected him and having sent him away to his own capital, he drove back his chariot and returned to his own camp. After taking his meals there, Cakravartin had a great festival lasting for eight days, celebrated by his servants in honour of the Māgadha-déva.

Then, following the course of the discus and accompanied by numerous warriors bearing swords, bows, scythes, lances, javelins, slings etc Priyamitra Cakravartin mounted his excellent elephant and covering, as it were, the sky by various banners of dark, yellow, red, and white colours, and deafening, as it were, the entire world by the noise produced by the neighing of horses, roaring of elephants, and rattling of chariots, he went in the direction of Varadāma Tīrtha. Going there in due course of time, he did fasting for three days, throwing of the arrow, acceptance of gifts and the celebration of festival for eight days etc for the Varadāma déva in accordance with the ceremonies previously done.

Similarly, he subdued the presiding deity of the Prabhāsa Tīrtha. The characteristic difference in this case was that he gave garlands, diadem, pearls, armlets, bracelets, and other ornaments as presents to the Cakravartin.

Then, following the course of the discus moving in the skies and presided over by one thousand *Yakṣas*, Priyamitra

Cakravartin went to the temple of सिंधुदेवी Sindhu-dēvi on the southern bank of सिंधुमहानदी Sindu Mahānadi—the great river Sindhu. There also, by the fasting of three days, the lion seated throne of Sindhu-dēvi who was sitting on her comfortable seat—began to shake to and fro. On knowing the arrival of Priyamitra Cakravartin through the medium of Avadhi Jñāna, Sindhu-dēvi went to him with various gems, gold, diamonds, various pictures two state-chairs, armlets, bracelets, clothes etc. and, with a bow to Priyamitra Cakravartin, and with her two hands folded in the form of a hollow cavity in front of her forehead, she gave all these presents to him. The Cakravartin also gave her hospitable reception and honoured her in various ways. Sindhu-dēvi then went away to her temple.

Further following the course of the discus, Priya-Mitra Cakravartin, went to Mount Vaitādhya, and in course of time, he reached the foot of the mountain alone with his army and vehicles. There, his army-camp was stationed. The lion-shaped throne of कुमारदेव Kumāra-dēva, the presiding god of Vaitādhya-giri began to shake. The Kumāra-dēva, gave Priyamitra Cakravartin presents of various ornaments, and accepted obedience to Cakravartin's orders.

After a few days, Priyamitra Cakravarti went near तमिस्रगुफा Tamisra Guphā—the Tamisra cave. The lion-shaped throne of कृतमालदेव Kṛitamāla-dēva began to shake, and the god with an anjali of his hands, at once went to Priyamitra Cakravartin and having given the Cakravartin presents of jewelled ornaments suitable for his chief consort and various other ornaments, saluted him and accepted obedience to his orders before going to his temple.

Priyamitra Cakravartin then, called, his excellent Commander of his army to his presence and said "O Vijayasēna, you go and conquer the नगपर्वत Naga Mountain and towns on the west of the great river Sindhu, and return speedily to me." The commander accepted the order respectfully, with the words. "Just

as your Majesty orders" and having done bathing and other ceremonies suitable for the occasion and being surrounded by several heads of troops and heads of fortresses who were valient lustrous, clever in barbarian languages, renowned for fame, who were armed with armours, and who had bows tightly fixed on their backs, he with a white umbrella held over his head with pure chowries waived about him, and with the directions deafened by the sound of musical instruments, rode on an excellent elephant, and he reached the bank of river Sindhu. He then spread the चर्मरत्न Carma-ratna-the excellent leather twelve yojans in extent, to serve as a boat for crossing the great river. Then, remaining on the Carma-ratna along with his horses, elephants, warriors, and cakra (discus), the Commander fearlessly crossed, as it were the GOSPADA (cow's foot prints) the great river in which big waves were surging high and having made all the barbarous races obedient to his orders, he took presents of gems etc from them. The barbarians saying "O supreme lord! you are our only means of support," went back to their respective places. Commander Vijayaséna returned to Priyamitra Cakravartin, and making a low salute to the lotus-like feet of the Cakravartin, he handed over the gems, ornaments etc to him, and narrated the account of his victory over the barbarians to him.

Priyamitra Cakravartin, then, told Commander Vijayaséna, "O good man! you go to Tamisrā cave and open its door." In strict obedience to the Cakravartin's orders, Vijayasena went to the cave along with all his army, and commenced the three days' fasting

By striking three times with thick, and sharp दण्डरत्न Danda-ratna, the jewelled staff-on the adamantine doors the doors urged by the blow; opened wide with a crackling noise, like a secret imparted to a bad woman. Vijayaséna then returned to Priyamitra Cakravartin, and narrated the whole account to him.

Then riding on an intoxicated elephant and accompanied by his entire army, Priyamitra took the मणिरत्न emerald gem capable

of warding off disease and evil, with him and entered the Tamisrā cave going along the course of Cakra-ratna. With the object of dispelling the darkness of the cave, he made big circles on its walls with the ककिणी Kākinī ratna. The darkness was removed by the mass of rays of circles, and Priyāmītra Cakravartin was able to go through the cave easily along with his entire army.

The extremely valient barbarian tribes of the remoter portion of Vaitadhya giri, who were affluent with gold, gems, wealth, and corn, and who possessed invincible powers, now saw the mirage of showers of blood, earth-quakes and numerous other mishaps. On seeing the army of the Cakravartin, they became joyless, distressed, and baffled in their attempts with humiliation, and Priyāmītra Cakravartin, creating the suspicion of churning of the sea by the sound resembling, roaring of lions and accompanied by warriors bearing swords, javelins, lances, spears, and other weapons, at once reached the interior of the barbarian's country.

On hearing the news of arrival of Priyāmītra Cakravartin, there barbarians with their eyes blood-shot with intense anger, began to think, thus, amongst themselves:—"Ah ! this poor soul sent by the God of Death, has come here to molest our country, let us, therefore so arrange ourselves, that he will be annihilated in the midway." With very strong unbreakable armours on their bodies and armed with various weapons in their hands, they hastily marched on-ward with banners bearing the figures of alligators, human beings, tigers, eagles, and other animals, and boasting of their valour they began to fight with the front portion of the army of Priyāmītra.

On seeing the front portion of the army Priyāmītra Cakravartin, with several warriors lying dead, with excellent chariots shattered to pices, with wel-bred horses severely wounded, and with some of his tributary kings faltering in their onward march, Commander Vijāyasēna, became greatly enraged and so

he mounted his horse named कमलामेलक Kamalāmēlaka, and having taken the gem-like sword as black as the pith of the blue-lotus and irresistible everywhere, from the hands of Priya mitra Cakravartin, he completely impeded onward march of the barbarians who had gathered together in multitudes round the army. Briefly speaking the barbarians attacked by the commander, became terror-stricken and they ran away to their respective abodes like the darkness by the light of the Sun, and like snakes by the eagle. They then took away their sons, wives, and other valuable articles with them, on account of fear of death, and they went away to other hideous localities.

Then, leaving aside all their engagements, they went to the bank of the river Sindhu (Indus) and becoming perfectly naked, they fasted for three days keeping their faces high up towards the Sun and carefully meditated on their family-gods मेघमुख Meghamukha who had helped them in reducing the strength of their enemies on previous occasions. At the end of three days fasting, with the shaking of their respective thrones, the gods appeared on the spot and remaining in the vault of the sky they said "Why are we remembered?" The barbarians replied "We are defeated by the army of the enemy, vanquish therefore, the entire army of our enemy for our welfare." The gods said "He is a Cakravartin named Priyamiitra. Even Indra himself is not able to destroy him. It is very difficult to defeat him. However, simply for your welfare, we will molest them a little." The gods, then disappeared and creating a mass of clouds they began to pour constant showers of torrential rains for seven days.

On seeing this annoyance of constant rains, Priyamiitra Cakravartin rubbed gently with his hands the excellent चर्मरत्न Carmd-ratna, and it suddenly expanded to an extent of twelve yojanas all around. The whole army of the Cakravartin was comfortably accommodated on the divine leather. An excellent umbrella a little more than twelve yojanas in extent, ornamented, with ninety-nine thousand gold-sticks, adorned with various

designs of precious gems and as white as a mass of foam, was held over it and the मणिरत्न manīratna, the divine emerald gem as bright as the sun of autumnal months, and capable of expanding the rays, was placed in the centre. Gathāpati (the master of the house) then, arranged thousands of earthen-pots full of corn of all varieties, carefully cleaned, Priyāmītra Cakravartin then remained on the carma ratna, and under the shelter of the spacious umbralla, and, in the brilliance of the excellent gem and with the Gāthāpati (master of the house) preparing varieties of corn, the Cakravartin remained happily and without uneasiness of any kind, as if he were living in his own palace. Briefly speaking, there was no hunger or disease or fear misery either for the victorious Cakravartin or for his entire army.

At the end of seven days, Priyāmītra Cakravartin thought:—“Who is there to insult me by showers of rain?” Soon afterwards, sixteen thousand yakṣas armed with various weapons went to Meghamukha gods and said “It seems, you are eagerly desirous of unwholesome events that you have become ready to molest even a mighty Cakravartin. So, you speedily run away. Otherwise be prepared for a fight.”

On hearing these words of the Yakṣas, the Meghamukha gods went to the barbarians and after narrating the whole account including their inability to help them, they sent the barbarians to render service to the Cakravartin. The barbarians gently passing their hands on their disunited mass of hair, becoming disarmed of all weapons, putting on wet clothes, and becoming greatly bewildered by intense terror, bowed down low before the Cakravartin, and making presents of gold various gems and other valuable articles and accepting service under him, they requested him to forgive them for their offence. Accepting, thus the service of the barbarians under his supremacy Priyāmītra Cakravartin received them hospitably, and then, they went away to their own respective places.

Priyāmītra Cakravartin, then, sent, as before, his commander Vijayasēna to the remaining country around the river Sindhu (Indus) with the object of conquering that Country.

On the return of Commander Vijayaséna after his conquest of Indus River Country, Priyamitra Cakravartin, following the direction of Cakra-ratna, went to the Vaitāṭhya-giri and eventually reached the top-most regions of the mountain. There, he meditated on the विद्याधर Vidyādhara, aerials of the northern and southern rows. Becoming terrified with fear, they gave gold, gems, and valuable articles as presents to the Cakravartin and consented to abide by his orders.

Then, as arranged previously, Commander Vijaysena, having conquered the country to the east of गंगानदी Gaṅgā Nadi, (River Ganges,) returned to the Priyamitra Cakravartin, soon after the conquest, and the Cakravartin crossed the cave again as before along with his entire army, encamped his army there, and having fasted for three days, he took the nine hidden treasures, —which are capable of supplying all the wished-for objects,—which are furnished with adamantine doors, and which are acquired after intensely meritorious deeds. The nine hidden treasures are famous under the following names:—

1. नैसर्प Naisarpa, 2. पाण्डुक Paṇḍuka 3. पिंगल Piṅgala 4. सर्व-रत्न Sarva Ratna 5. महापद्म Mahā Padma 6. काल Kāla 7. महाकाल Mahā Kāla 8. माणवक Maṇavaka and 9. संख Saṅkha The extremely valient Priyamitra Cakravartin respectfully celebrated a great festival lasting for eight days, as a token of acquisition of the nine (hidden) treasures. Commander Vijayaséna conquered the other portion of the country on the east of the Ganges, and the master of the family remained there enjoying various pleasures of the world.

Priyamitra Cakravartin having thus conquered the six continents having brought all the vanquished enemies under his sway, showing the prowess of his strength to kings, and giving gifts and valuable articles to servants and constant alms to the poor and needy persons, entered his capital city मूकानगरी Mūkā Nāgarī accompanied by thirty-two thousand kings. The kings celebrated a great festival lasting for twelve years in honour of his anointment as a Cakravartin.

Having successfully attained his object and being accepted as the supreme lord of thirty-two thousand theatrical performances combined with thirty-two actors, sixteen thousand Yakṣas, three hundred sixty-three cooks, eighteen rows and subsidiary rows, eighty-four lac horses, eighty-four thousand big elephants, ninety-six crore human beings, seventy-two thousand excellent towns, thirty-two thousand provinces, ninety-nine thousand *droṇa mukhas* (towns having access by land and water) twenty-four thousand *karbaṭas* (small towns) forty-eight thousand cities, twenty-four thousand *madambas* (villages without a village in a radius of one yojana) twenty thousand mine-districts, sixteen hundred *śhéṭas* (towns with mud walls,) fourteen thousand valient warriors, crown princes, merchants, commanders, etc, Priyamitra Cakravartin passed his days merrily, enjoying the most excellent pleasures of the world.

Renunciation.

46 When one day Priyamitra Cakravartin was calmly looking at the sky from the uppermost part of his palace, he saw a recently-formed and slightly expanded cloud as dark as lamp-black, a wash, a wild buffalo, a cackoo, or the waters of Jamnā river, which appeared formidable on account of thrilling lightning; which was handsome like purified gold or like a row of white cows, which was lovely by the elegance of the delightful rainbow, which was pleasant by the mass of drops of slowly pouring showers of rain, and which was capable of making peacocks dance joyfully by the melodious roaring, and when that cloud was, in a moment spread out in various directions and destroyed in every way by a powerful gust of forcible wind, Priyamitra Cakravartin thought:— “Ah! what is the nature of transformation of objects? That the extremely delightful mass of clouds developed beautifully in a moment and disappeared completely in the next moment, By inference all the objects in the world undergo the same change. Why should there be a logical impediment or gratification for an object perishable in a moment or why should there be an effort for a regular succession of

deeds? Or, why should we have confidence even for a moment in external objects? Or, leaving aside external objects, this body—the temple of all beautiful fancies—for which efforts are made for the acquisition of constituent parts of kingdom such as elephants, horses, chariots, warriors, young beautiful women, cities, mine-districts etc, is decidedly perishable like the momentarily seen and momentarily perishing cloud on account of its property of Birth, Destruction etc. Why should wise persons acquire kingdoms for the fondling of this body—an accumulation of worthless materials formed as an above of bones, marrow, fat, blood, semen flesh etc, overcome by bathing, anointing, food and other procedures every day, fit to be protected from cold, heat, and the evils of ailments, which is full of extremely disquieting foul smell resembling that of a pot filled with feces, which is lovely only externally and thoughtlessly beautiful like the doing of the wicked person and which is full of fondness for extreme pleasures like a great king and unmindful of the violent blows of the God of the Death, like a cat tastefully drinking milk? Why do they thoughtlessly commit sins. Why do they use weapons always for protecting it? Why are they afraid of their enemies who may be living at the distance of thousands of yojanas when they over-look their internal enemies in the form of anger, greed etc which are constantly troubling them and which are always known to them? Why do they consider as fraudlessly affectionate, those followers who show affection only for their own personal interest? Why do they think as unperishable the wealth which is decidedly perishable? Ah! their carelessness, Ah! their want of discrimination. Ah! the might of Moha (infatuation). Ah! their subservience to worldly restrictions. Ah! their carelessness about future miseries. Ah! their repugnance of looking to the fruition of evil deeds.” When Priyamitra Cakravartin was reflecting on, thus, a bard proclaiming the hour of the day said “Ah! with the going of the lusterless Sun towards the West (with the setting of the Sun) the swarms of bees are crying, as it were by the intense humming on account of the contraction of the day-lotus flowers, and *cakra-vākas*

(ruddy geese) distressed by the terrible pangs of long separation are lamenting bitterly. Ah! fie on this worthless Samsara where there is really not any eternal object." On listening to this Priyamitra Cakravartin thought:—Ah! he spoke well about impermaence (of objects of this world). It is therefore, quite appropriate that I should hence-forword, endeavour for my religions duties. " With this idea in his mind the Cakravartin lay down for sleep. However, the night was passed with great difficulty, in thinking about the worthlessness of worldly objects at every moment, in censuring evil deeds including injury to living beings etc, in experiescing an abhorence towards this Samsāra, in considering the relationship of kinsmen as bondages, in thinking of worldly pleasures as serpents, in glancing at the wantonness of the world as a manifestation of the rain-bow and even in experlencing anxiety in a highty comfortable bed.

47. At Sun-rise a panegyrist said " The disc of the Sun, capable of warding off an adversary, affording delight to cakravākas, greatly desired by delighted good people on account of gentle rays (or hands and) capable of dispelling night (or blemishes) like you, has now made its appearance on the Sun-rise mountain. "

On hearing this verse adorned by the word उदय Udaya, Rise, Priya-Mitra Cakravartin, supposing it to be a probable acquisition of some inestimable benefit, got up from his bed, and having finished his morning duties, took his seat on the throne. Then, some guardlans of pleasure-gardens came there, and with a low bow, announced; " Oh ! lord ! we give you the good news that worshipful Bhagavān Pottilācārya, has arrived in our pleasure-garden with a retinue of many pupils. " Becoming extremely, delighted on hearing this welcome news, Priyamitra Cakravartin gave them more gifts than ever expected from him. The Cakravartin mounted an excellent elephant, and accompanied by a large retinue, he went to the pleasure-garden with great pomp. He bowed down respectfully before the Ācārya Mahārāja and taking his seat on the ground nearby, and with the cavity

of hands folded in the form of a lotus and held in front of his forehead, he narrated his auspicious fancies on seeing the transformations in the clouds, and his final determination of following a true religion, before the Guru Mahārāja.

The Guru Mahārāja then said, " O Great King ! Your intellect follows the path of wise persons. You have the good fortune of knowing the loopholes of Karman. The happiness of the wealth of Mokṣa (Final Liberation) is now in your lotus-like hands that you have happily acquired such meritorious notions. O King ! People are of three kinds viz 1. *Uttama* (excellent) 2. *Madhyama* (mediocre) and 3 *Jaghanya* (Low), Out of these, excellent persons soon, after knowing the frailty of worldly objects by their own intellect, leave off their wives, sons, wealth etc. and lead the life of religious mendicancy which is beneficent in the next life. Mediocre people on the other hand, become attached to Jain Dharma with great difficulty, on experiencing the agonies of a great disease or the pangs of unavoidable separation, While low people drowned in a variety of miseries do not, in any way, get themselves engaged in walking along the path of Final Emancipation, although they are drowned in a variety of miseries, and afflicted with hundreds of misfortunes. Leaving aside the question of adopting religious duties on instruction with various words by the highly merciful Guru Mahārāja, they do not even have faith in the True Religion. Excellent persons cognizant of the peculiarities of Bhava, are naturally eligible for Dharma, while mediocre, and low people are not eligible O illustrious man ! You are fit for the Dharma promulgated by the Tīrthaṅkaras. Now, adopt it and make your life blessed. Wise man are never careless in accepting Cintāmaṇi ratna, and other precious articles after knowing the real nature of these objects. Life is flickering like a drop of water, love is transitory like the colours of rainbow, the comeliness of body, even if perfect, is fleeting like the movements of the ears of an elephant, youth is moving rapidly like the movements of a dry leaf set in motion by fierce wind, and wealth accumulated with immense trouble becomes the source of hundreds of misfortunes. Every one of these items is

likely to prove to be a determining cause of abhorrence to the world for a wise man, then, what to say about a combination of them? It is one of the greatest wonders that people do not make an effort to walk on the path of Final Emancipation, although objects capable of creating abhorrence to world are always visibly existent. What to say more? You, now, adopt the True Religion. There arise a number of mishaps in a meritorious act. It is not fit to postpone."

On hearing this, Priyamitra Cakravartin, respectfully laid himself low at the feet of Guru Mahārāja Potillacārya, and said "O worshipful lord! Whatever you have said is quite appropriate. I am now desirous of abandoning my household etc, and of entering the life of a religious mendicant. The Guru Mahārāja said:—"O good man! Do not delay now. That is the most appropriate path for wise persons like your-self knowing the excellent path. Priyamitra Cakravartin then saluted the Guru Mahārāja, and he went to his palace. There he called some prominent citizens, his ministers, commander-in-chief, and other officers of the state, and told them; "O good people! I am, now, desirous of renouncing the enjoyments of this life, and leading a well-regulated ascetic life, I ask your pardon, if I have harassed you when I took you under my suzerainty or have exacted service by force or have troubled you by taking more taxes from you. They said "O lord! Our own heart is really made of adamant stone that it is not shattered to pieces by hearing these words. Our parents were primarily beneficient towards us but you have established progressively virtuous qualities in us; we are now ashamed of heartlessly remaining in our houses without rendering service to your lotus-like feet. Who else can tolerate our faults, in the way, that you have personally done? You are, therefore, our object of shelter during the next life, as well as, during this life". The Cakravartin replied :—"If it be so, you go to your respective houses, and having entrusted all your worldly affairs to your sons, you do everything that is necessary, and having speedily done all the work, you come to me in palanquins. Having respectfully accepted the words of the

Cakravartin, they went home, and did everything that was necessary for the occasion.

The Cakravartin Priyamitra also, installed his successor and made him supreme lord of all the elephants, horses, army, and the wealth of the State.

After a bath, Priya Mitra Cakravartin put on excellent ornaments, and surrounded by all the feudatory chiefs who were willing to adopt asectic life, and giving constant gifts of gold, and other articles on the way with the playing of various musical instruments, with dancing of young females, and with laudatory verses sung by bards, he eventually reached the pleasure garden. Getting down from the palanquin he paid his homage to the Ācārya Mahārāja by going round him three times from right to left.

Priyamitra Cakravartin, then, removed all his precious ornaments, and valuable garments from his body, and Guru Mahārāja initiated him into his Order of Monks. He accepted the Dikṣā with a pure heart.

While studying the Siddhāntas preached by the Tīrthaṅkaras, giving careful attention in the service of the Guru Mahārāja, abandoning carelessness, violence, and deceitful intrigues, wasting his body by penance of various kinds, accumulating a mass of pure qualities, conquering the God of Love and other internal enemies, protecting all other animals like his own life, not leaving off even for a moment the meditation of the meanings of the Sūtras, holding a well-balanced mental disposition in relation to happiness or misery, a precious gem or a piece of stone, an enemy or an affectionate friend, and giving up all association like a piece of straw clinging to one's garment, the worshipful ascetic Priyamitra Muni, thus, led a strictly religious life for one crore years.

Soon after death, Priyamitra Muni was born as a very affluent god in *Śukra deva-loka*.

APPENDIX NO. 4.

Some Observations about Previous Bhavas

The soul of Nayasāra wandered in Samsāra in various *gatis* (existences), as a *dēva* (celestial being) as a *manuṣya* (human being), as a *tiryānca* (lower animal) and as a *Nāraka* (denizen of hell) during twenty-one principal bhavas, and numerous minor bhavas. Majority of his evil Karmas were consumed by his calmly experiencing terrible pains during his existence as a denizen of hell, and as a lower animal.

During the twenty-second bhava the soul of Nayasāra was a king born in noble Kṣatriya family. Here, there is an end of *Nāraka gati* as well as of *tiryānca gati* for him. All his future *bhavas* were either as a human being or as a celestial being. His human bhavas henceforward were progressively more and more fully equipped with worldly enjoyments.

The soul of Nayasāra during the twenty-second bhava, was King Vimala son of King Priyamitra of Rathapura. He ruled over his subjects very judiciously. He was very kind-hearted and benevolent. One day King Vimala went into a forest for amusing himself there. He saw a number of deer entrapped into a snare by a hunter. The merciful king knowing that it is very cruel on the part of hunters to heedlessly entrap innocent animals into snares, and then to kill them, set the entire horde of deer free from the net, and had them placed in a locality of perfect safety.

On account of his merciful, and benevolent nature, King Vimala had *manuṣya gati* (existence as a human being) again during his next life.

During the latter part of his life, King Vimala became disgusted with the pleasures of this world. Having abandoned royal wealth, King Vimala took Bhagavatī Dīkṣā. He studied Siddhāntas, and became well-versed in them. By the practice of severe penance of various types, Vimala Muni acquired for

himself the meritorious Karma of being born as a Cakravartin during his next life.

With regard to the reward of meritorious deeds done in previous lives, celebrated Ācārya Śrīmān Haribhadra-sūrisvarajī Mahārāja writes in the seventh *adhyāya* named Dharma-phala Vidhi, of his famous work धर्मबिन्दु Dharma Bindu as follows:—

यथा-विशिष्टं देवसौख्यं यच्चिवसौख्यं च तत्परम् ।

धर्मकल्पद्रुमस्येदं फलमाहुर्मनीषिणः ॥ ३ ॥

Yathā-Viśiṣṭam dévasaukhyam yacchivasaukhyam ca tat-param

Dharma-kalpa-drumasyédam phalamāhu-r-manīṣiṇaḥ.

1 Great sages say that the fruit of the Kalpa-druma (Wishing Tree) of Dharma (performance of meritorious acts), is the acquisition of the excellent happiness of divine life and superior to it, is (the acquisition of Śīva-sukha (the happiness of Mokṣa or Final Emancipation.)

द्विविधं फलमनन्तर परंपरा भेदादिति ।

Dvividham phalamanantara paramparā bhédaditi

The fruit is of two kinds viz:—1 anantarāma (following immediately), and 2 paramparā (indirectly).

तत्रानन्तरफलमुपप्लवहास इति । तथा-भावैश्वर्यवृद्धिरिति ।

तथा-जनप्रियत्वमिति ॥

Tatrānantara phalamplavahrāsa itil tathā-bhavaishvarya vṛddhirity tathājanpriyattvamiti ।

The immediate fruit is *upaplava-kṛāsa* complete destruction of upaplava (misfortune in the form of rāga (love) and dvéṣa (hatred).

Also—bhāvaiśvarya-vriddhi—the increase of bhāvaiśvarya (acquisition of the virtuous of liberality, agreeableness, censure of of sinful acts etc), Also—the quality of becoming delightful to the people.

परंपराफलं तु सुगतिजन्मोत्तमस्थान परंपरानिर्वाणावाप्तिरिति.

Paramparāphalam to sugati janmottamasthāna-paramparā Nirvāṇāvaptirīti.

The indirect fruit (of Dharma) is su-gati in a déva-loka such as Saudharma déva-loka etc) and the acquisition of an excellent abode—indirectly the acquisition of Nirvāṇa (Final Emancipation).

। सुगतिर्विशिष्टदेवस्थानमिति ।

Sugati-r-viśiṣṭa dévasthāmiti.

Sugati-is (birth in) a déva-loka such as Saudharma déva-loka and other celestial abodes.

तत्रोत्तमा रूपसंपत्, सत्स्थितिप्रभावसुखद्युतिलेश्यायोगः, विशुद्धेन्द्रियावधित्वं, प्रकृष्टानि भोगसाधनानि, दिव्यो विमाननिवहः, मनोहराण्युपानानि, रम्या जलाशयाः, कान्ता अप्सरसः, अतिनिपुणाः किंकराः, प्रगल्भो नाट्यविधिः, चतुरोदारा भोगाः सदाचित्ताहादः, अनेकसुखहेतुत्वं, कुशळानुबन्धः, महाकल्याणपूजाकारणं, तीर्थकर सेवा, सद्धर्मश्रुतौ रतिः, सदासुखित्वमिति ॥

Tatrottamā rūpasam-pat, satsthitī prabhāva, sukha-dyuti lēśyā yogah. Viśuddhēndaiyāvadhītvam, pra-krṣṭnāni, bhoga sadhanāni diuyo vīman nivahah, manoharā ṇyudyañi, ramyā! jalāśayāḥ kānta apsarasaḥ, atī-nīpuṇāḥ ktmkarāḥ, pragalbho nātya-vidhīḥ, caturōdārā bhogaḥ, sadācittahlādah anēka-sukha-hetutvam, kuśa-

lātānu-bandhaḥ, mahākalyāṇa pūjākaraṇam Tīrthakara śevā,
saddharma Śrūtauratih sadā sukhītvamitī.

There (in the déva-loka) abundance of excellent beauty; a combination of an existence of long duration, excellence of dignity, happiness, lustre, and of thought-activity; perfect sense-organs and perfect Avadhī jñāna; excellent means of enjoyment; a multitude of divine celestial cars; charming pleasure-gardens; delightful ponds; charming celestial nymphs; very clever servants; majestic dramatic performances especially relating to the incidents of the lives of Tīrthāṅkaras; sensual enjoyment of sound and sight capable of attracting senses and mind, permanent mental rejoicing; becoming a source of pleasure to other gods; blissful consequences of all deeds; worship of Jineśvaras on the auspicious days of their birth, dīksā, Kéval Jñāna etc.; adoration of Tīrthāṅkaras; pleasure of hearing the preaching of the True Religion; attainment of Permanent Happiness.

तथा-तच्छ्रुतावपि विशिष्टे देशे विशिष्ट एव काले स्फीते महाकुले
निःकलङ्केऽन्वयेन उदग्रे सदाचारेण, आख्यायिका पुरुषयुक्ते अनेकमनोरथा-
पूरकमत्यन्तनिरवद्यं जन्मेति ॥

Tathā-taccyutāvapi viśiṣṭe dēśe viśiṣṭa éva kālē sphīte
mahākulē niḥ—kalaṅké nvayēna udagrē sadācārēṇa, ākhyāyikā
puruṣayuktē, anēka-manorathāpūrakamatyanta niravadyam janméti.

Also, after descent from it (déva-loka), birth in a good country (e-g Magadha) at a good time (e-g susama-duṣsama) in a flourishing spotless (free from the stain of ill-fame) and virtuous family;—in a family renowned by great men whose virtuous qualities are described in legends; birth in such a family is capable of fulfilling the wishes of family-members, as well as, of other people; and birth of such persons is destitute of all faults (as the descent takes place on an auspicious, day with conjunctions of planets in exalted conditions). Such persons have following qualities :—

सुन्दरं रूपं, आलयो लक्षणानां, रहितमामयेन, युक्तं प्रज्ञया संगतं
कलाकलापेनेति ॥

Sundaram rūpam, ālayo lakṣaṇānām, rahitamāmayēna,
yuktam prajñayā, saṅgatam kalā-kalāpēnēti.

They possess handsome form, and appearance; they are
a seat of auspicious signs (such cakra, vajra, svastika, kamala
etc); they are free from āmaya (sickness-fevers, diarrhoeas,
fistula-in-ano); they are rich in wisdom; and they are intimate
with a knowledge of all arts and sciences.

तथा-गुणपक्षपातः असदाचारभीरुतां, कल्याणमित्रयोगः, सत्कथाश्रवणं
मार्गानुबोधः सर्वोचितप्राप्तिः, हिताय सर्वसंघातस्य, परितोषकरी गुरुणां
संबर्द्धनी गुणान्तरस्य, निदर्शनं जनानां, अत्युदारआशयः, असाधारणा-
विषयाः, रहिताः संक्लेशेन अपरोपतापिनः अमङ्गुलावसाना इति ॥

Tathā-Guṇa pakṣa pātaḥ, āsadācārabhîrutā, kalyāṇa mitra
yogah satkathā śravaṇam, mārḡānubodhah sarvocitaprāptiḥ, hitāya
sattvasaṅghātasya, paritoṣakarî gurūṇām, samvarddhanî guṇānta-
rāsyā, nidarśanam janānām, atyudāra āśayah a-sādhāranā viṣayāḥ,
rahitāḥ saṅkleśēna, a-paropatāpināḥ, a-maṅgulāvasānā iti.

Also, such persons have:—

Partiality towards virtuous qualities; dread of immo-
rality; association with noble-natured friends; hearing of virtuous
stories; understanding of the Path of Mokṣa; attainment of the
proper methods of acquiring Dharma, Artha (wealth), and Kāma
(worldly enjoyments); this attainment of Dharma, Artha, and
Kāma is for the welfare of the multitude of living beings; it
is completely gratifying to highly respected persons; it attains
superior excellence; it indicates the Path to people; it creates a
noble mental attitude; it acquires unique opportunities (e-g
those acquired by Śālibhadra). These opportunities are bereft of

agonies, and they do not torment others; and they produce excellent consequences.

It is said :—

असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यस्तनुधनः ।

प्रिया वृत्तिर्न्याय्या मलिनमसुभङ्गेप्पऽसुकरम् ॥

विपद्युच्चैःस्थेयं पदमनुविधेयं च महता ।

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥१॥

Asanto nābhyarthyaḥ suhrudāpi na yācyastanudhanah

Privā vritti-r-nyāyyā malinama-subhaṅgépyasukaram

Vipadyucchaih sthéyam padamanu-vidhéyam ca mahatām

Satām kénoddīṣṭam viṣamamasī-dhārā-vratamidam

1. Bad persons should not be solicited. Even a friend, with slender means of wealth, is not fit to be asked for a gift. Maintenance by just methods is loveable. A foul act should not be done even at the expense of one's life. One should hold up a high standard even in a adversity; and the foot-step of great persons should be followed. By whom is this difficult and sharp like the edge of a sword-vow proclaimed to good persons ?

तथा-काले धर्मप्रतिपत्तिरिति ॥

Tathā-Kālē dharma-pratipattiriti.

Also—at the right time (of renouncing worldly pleasures) there is comprehension of dharma (in the avowal of sarva-vratā dharma) resulting in abstention from all sinful acts,

तत्र च गुरुसहायसंपदिति.

Tatra ca gurusahāya-sampaditi.

There, also great (devoid of all blemishes) acquisition of guru and associate śādhus

ततश्च-साधुसंयमानुष्ठानमिति ।

Tataśca-Sādhū samyamānuṣṭhānamiti

And then—well-controlled ascetic conduct free from all kinds of transgressions; abstension from all varieties of sinful acts.

ततोऽपि-परिशुद्धाराधनेति ।

Tato'pi, Paris'uddhārādhanéti

Even after that—Performance of highly purificatory atonement at death-time.

तत्र च-विधिवच्छरीरत्याग इति

Tatra ca-Vidhivaccharīra-tyāga.

There also—Abandonment of body in accordance with the tenets of the Śāstras.

ततो विशिष्टतरं देवस्थानमिति

Tato-Viśiṣṭataram dévasthānam.

Acquisition of a more elegant déva-loka (with better equipment with regard to vīmānas, retinue of gods' goddesses, celestial nymphs internal happiness etc) than the one previously obtained.

ततःसर्वमेव शुभतरं तत्रेति ।

Tataḥ sarvaméva Śubhataram tatréti.

There also, everything is more beautiful than that in the déva-loka previously acquired; with regard to beauty of form,

lustre, time-limit, retinue, vimanas, celestial nymphs, internal happiness etc).

He acquires much more beautiful objects as he advances high and higher spiritually—both during his existence as a celestial being or as a human being, till he attains Final Emancipation.

During the twenty-third bhava, he acquired the prosperous state of a Cakravartin. The status of an Indra is superior among gods; the status of a Cakravartin is superior among human beings, and that of a lion is superior among lower animals. The possession of royal wealth is a special distinction during human existence. The prosperity of a Cakravartin is the best of all. The strength and glory of a Cakravartin is the best of all among human beings. A Cakravartin is, therefore, spoken of, as a Nara-déva (god among men). He who is the possessor of *Cauda-ratnas* (Fourteen precious articles,) and *Nava Nidhānas* (nine treasures) is called a nara-deva.

A Cakravartin acquires cauda-ratnas and nava nidhānas (nine treasures) through the supernatural power of meritorious deeds done in previous lives.

The fourteen precious objects are the following:— 1 Senāpati (commander of the army) 2. Grihapati [master of the house looking after his domestic affairs] 3 Purohita 4 Hāthi [elephant] 5. Aśva [horse] 6. Vardhika [engineer] 7 Śtrī-ratna. 8 Cakra [discus] 9 Chatra [Umbrella] 10 Carma [Leather] 11 Maṇi [jewel] 12 Kāñkṇī-ratna. 13 Khadga [dagger] and 14 Daṇḍa [scepter].

Out of these, the first seven are Pañcēndriya (five-sensed). The first four viz Senāpati, Grihapati, Vardhika and Purohita are born in the capital city of the Cakravartin. The strī-ratna [his chief consort] is born in the town of Vidyādhara on Mount Vaitādhya. His elephant and horse—both of them—are born near the base of Mount Vaitādhya.

The remaining seven viz Cakra, chatra, carma, maṇi, kāṅkani, khadga, and Daṇḍa are one-sensed. The cakra-ratna moves in front and shows the path along which the six continents are to be reached and conquered; *khadga-ratna* cuts asunder the head of the enemy; *chatra-ratna* is one dhanu long but by the touch of the Cakravartin's hand, it attains an extent of twelve yojans, *Carma-ratna* is two hands long and two hands broad but whenever required, it can attain an extent of twelve yojans by the touch of the hand of the Cakravartin. A unique peculiarity of this Carma is that fruits and corn grown under it in the morning become ripe for use in the evening. *Daṇḍa-ratna* is one dhanu long. It removes irregularities in ground. It cuts through one thousand yojans of ground and it does the work of ground and it does the work of opening the doors of Tamisrā and other caves; *maṇi-ratna* is four fingers long and two fingers wide. The supernatural power of this *ratna* is that, if tied on the arm or applied to the head, it removes diseases of all kinds, and it spreads its brightness for twelve yojans. The *Kāṅgiṇī-ratna* is made of gold and it is four fingers long. It is useful in making forty-nine circles on both the walls of the cave on Vaitādhya mountain.

Cakra, khadga, chatra and daṇḍa are produced in the the armoury of the Cakravartin. Carma, Maṇi and Kāṅgiṇī-ratna are produced in the Cakravartin's treasure-house. The nava-nidhānas [nine treasures] acquired by a Cakravartin are obtained from the मुख Mukha-source of the river Ganges. They are, Naisarpa नैसर्ग 2. Pāṇḍuka (पाण्डुक) 3. Piṅgala (पिङ्गल) 4. Sarva-ratna (सर्वरत्न) 5. Mahāpadma (महापद्म) 6. Kāla (काल) 7. Mahā Kāla (महाकाल) 8. Māṇavakaḥ (माणवक) and 9. Śaṅkha (शङ्ख)

Each of these nine treasures is presided over by a god of the same name and hence the treasure is known by the name of the god presiding over it. The individual god presiding over each treasure helps the Cakravartin, by his divine Vaikriyāka Labdhi with the materials at his command in the treasure and

does service to him during his march for the conquest of the six continents or whenever desired.

These treasures are permanent and indestructible. The treasures contain divine and eternal books describing all the objects of the world. Another version is that objects mentioned under various subjects in the books, become manifest in the individual treasure.

1. Naisarpa (नैसर्प) treasure presided over by god Naisarpa has a permanent book describing the arrangement of construction of villages, towns, capital cities, *droṇa mukha* (accessible by water as well as by land), *madambaka* (a town without any village round about within a distance of $2\frac{1}{2}$ kosas), *skandā-vāsas* (camping stations for armies.) It also contains arrangements of various designs of construction of buildings.

2. Pāṇḍuka (पाण्डुक) treasure presided over, by a god of the same name, contains descriptions of standards of counting articles such as gold mohurs, cocoa-nuts, pearls etc; of measuring corn with a measuring vessel; of weighing substances like molasses, paddy, wheat, pulses; and various methods of measuring, weighing ect.

3. Pinagla (पिङ्गल) treasure has a book containing descriptions of various kinds of ornaments for females and males. It also has descriptions of different kinds of horses and elephants.

4. Sarva-ratnaka (सर्वरत्नक) treasure contains a description of the fourteen *ratnāni* *ratnāni*-excellent gems and articles of a Cakravartin. Some say that these fourteen *ratnas* of the Cakravartin become more brilliant by the benign influence of this Treasure.

5. Mahāpadma (महापद्म) treasure has a description of the processes of the manufacture of all varieties of garments, methods of dyeing and printing, and different processes of washing them.

6 Kāla (काल) treasure contains a description of a knowledge of Kāla (time) of various astronomical objects. It gives a description of the past, present and future events happening of Arihanta Mahārājas, Cakravartins, Baladévas, Vāsudévas etc. These events good or bad, can be known from this treasure. All the conditions about agriculture, trade, and hundred kinds of śilpa-decoration, ornamentation—are mentioned in this treasure.

7. Mahākāla (महाकाल) treasure contains a description of sources of mines of iron, silver, gold, of emeralds, Candra-kānta and Sūrya-kānta gems, of pearls, sapphires, corals etc

8. Māṇavaka (माणवक) treasure contains a description of the various processes and other weapons; of swords, spears, and other weapons; of shields and armours; of methods of fighting; of arrangements of armies: of different ways of punishment viz 1 Hākāra-exclamation of hā. 2 Mākāra prohibition by words. 3 Dhikkāra-Reproach; disapprobation; 4 Pari-bhāṣaṇa Reprimand, 5 Maṇḍalé bandhanam—Restriction to an allotted locality. 6 Kāraḥṣepaṇam—Imprisonment and 7 Anga-khaṇḍanam—amputation of any portion of the body. +

9 Śaṅkha (शङ्ख) treasure contains a description of various dramatic performances, and modes of actings and dancing; and numerous methods of gesticulations.

The supernatural power and splendour of these fourteen ratnas, and nine nidhānas (treasures) is unique. When a Cakravartin acquires his suzerainty over his own kingdom, the cakra-ratna presided over by its individual god, makes its appearance in his armoury. The Cakravartin, out of joy, celebrates a festival. Under the preponderating influence of Cakra-ratna, the

+ तथोक्तं स्थानाङ्गे-सत्तविहा दण्डनीई पणत्ता-तं जहा-हकारे १ मकारे-२ धिकारे ३ परिमासे ४ मंडलिबंधे ५ चारण हेछविच्छेद,

Tathoktam Sthanāṅgē-Sattavihā daṇḍanīi paṇṇattā-tam Jahā- 1 Hakkārē 2 Makkārē 3 Dhikkārē 4 Paribhāsē 5 Maṇḍall 6 Cāraē 7 Chavicchēda.

Ākravartin marches onward with the object of conquering the six continents. When the Cakravartin returns to his capital town, after the conquest of the six continents, all the kings of the six continents and gods, elevate him to the exalted position of a Cakravartin amid great celebration. The acquisition of such a distinguished condition is the blessed consequence of meritorious deeds done in previous lives.

Twenty-fourth Previous Bhava

During the preceding bhava, Priyamiṭra Muni led a strict exemplary ascetic life and observed severe austerities for one crore years. After death, the soul of Nayasāra, as Priya-mitra Muni of the preceding *Bhava*, assumed a celestial form, in the next bhava (twenty-fourth previous bhava of Śramaṇa Bhagavān Mahāvīra) as a *maharddhi* god—a god possessing great affluence of vimānas, celestial enjoyments, dramatic performances, superior body-lustre, etc, as well as, superior natural powers, in the सर्वार्थ विमान Sarvārtha Vimāna of महाशुक्रदेवलोक Mahā-śukra déva-loka (seventh déva-loka) with an age-limit of seventeen Sāgaropams.

APPENDIX NO. 5.

Table of Cakravartins

	Name 1	Birthplace 2	Father 3	Mother 4	Age—inuit 5
1	Bharata	Ayodhyā	Riṣabhadēva	Sumaṅgalā	84 lakh pūrva
2	Sagara	"	Sumitra	Yaśomati	72 lakh pūrva
3	Maghavan	Śrāvastī	Samudravijaya	Rhadrā	5 lakh years
4	Sanat Kumāra	Hastināpura	Aśvasēna	Sahadēvī	3 "
5	Śrī Śāntinātha	"	Viśvasēna	Acirā	1 "
6	Śrī Kunthunātha	"	Surasēna	Śrīdēvī	95 thousand years
7	Śrī Ar-nātha	"	Sudarśana	Dēvi-rāṇī	84 "
8	Subhūma	Vānārasi (Benares)	Kīrtivīrya	Tārā-rāṇī	60 "
9	Mahāpadma	Hastināpura	Padmaratha	Jvalā	30 "
10	Harīśēna	Kampilapura	Mahāharī	Mérādēvī	10 "
11	Jaya	Rājagrihi	Samudravijaya	Viprā	3 "
12	Brahmadatta	Kampilapura	Bahmarāja	Culaṇī	700 years

Table of Cakravartins (Cont)

	Height 6	As a prince 7	As a feudatory chief 8	Years spent in Digvijaya 9	As a Cakravartin 10
1	500	Dhānu	77 lakhpūrva	60000 years	
2	450	"	50 thousand pūrva	30000 "	
3	42 $\frac{1}{2}$	"	25 "	20000 "	380000 years
4	41 $\frac{1}{2}$	"	50 "	1000 "	99000 "
5	40	"	25 "	800 "	24200 "
6	35	"	23750 years	600 "	23150 "
7	30	"	21000 years	500 "	20500 "
8	28	"	5000 "	400 "	49600 "
9	20	"	5000 "	300 "	18700 "
10	15	"	325 years	150 "	1870 "
11	12	"	300 "	100 "	1900 "
12	7	"	28 "	16 "	600 "

Table of Cakravartins (Cont)

	Strī Ratna (Chief Consort)	Dikṣā	Gatī	During the time of
	11	12	13	14
1	Subhadrā	1 Lakh pūrva in ārisaṃvān	Mokṣa	Śrī Rīṣabhadēva
2	Bhadrā	1 Lakh pūrva	"	Śrī Ajita-nātha
3	Sunandā	50000 years	Sanat Kumāra	Śrī Dharma-nātha
4	Jayā	10000 years	Mokṣa	" "
5	Vijayā	25000 "	"	Himself became a Tīrthan̄kara
6	Kṛṣṇa Śrī	23750 "	"	" "
7	Sura Śrī	21000 "	"	" "
8	Dakṣama Śrī	No Dīkṣā	7th Hell	Śrī Ar-nātha
9	Vasundharā	1000 years	Mokṣa	Śrī Muni Suvrata Swamī
10	Dēvī-rāṇī	7330 "	"	Śrī Naminātha
11	Lakṣmaṇā	400 "	"	" "
12	Kurmatī	No Dīkṣā	7th Hell	" "

Chapter XII.

Twenty-fifth Previous Bhava Nandana Rājā. Nandana Muni.

48 In a capital town named **छत्रा** Chatrā which was appearing as beautiful as a pair of jewelled kuṇḍalas (ear-rings) on the ears of a young handsome female throughout the world, and which was capable of being deluded into the capital city of the **कुबेर** Kubér the treasurer of gods—the possessor of wealth and prosperity), there was an illustrious king named **जितशत्रु** Jita-śatru, who resembled Dharma-rājā by his highly judicious conduct; who was like kritānta (the God of Death) when enraged; who was famous like Arjuna, powerful like Balabhadra in strength of arms, perfectly serene like the Moon, illuminous like the Sun; who was eminently intelligent like Brihaspati; who was extremely valient like Kṛṣṇa in reducing the strength of his enemies; who was very handsome like Cupid (God of love); and whose fame spread every where throughtout the world.

King Jita-śatru had a queen named **भद्रा** Bhadra, who was perfectly devoid of pride, although she was more handsome than Rati (the wife of Cupid) and was perfectly free from deceit although she belonged to the female sex (which is invariably full of decitful tactics). The king passed several years in company of the queen, enjoying happy pleasures of this world.

One day, the soul of Priyamitra descended from heavens at the completion of his divine existence and took the form of a foetus in the womb of queen Bhadrā. After birth, the child was named Nandana Kumāra at an appropriate time. The boy began to grow up in body and arts like the Moon of the bright half of the month. In course of time, King Jitaśatrua, thinking his son to be a suitable successor, installed him on his throne. Nandana Kumāra eventually became a king and he began to protect his kingdom. ●

King Nandana thus passed eighty-four hundred-thousand years in conquering the multitude of his enemies and the mass of his passions, spreading the prowess of his untinged fame and virtuous character in all directions, subduing wicked persons and their evil habits, in bringing his kinsmen and his treasure into prosperity, in protecting virtuous people, and in acting in accordance of the precepts of saintly persons.

One day, an eminent preceptor named Śrī Poṭṭilācārya,—who was like a capacious boat in crossing the formidable ocean of this worldly existence; who was a treasure of gemlike virtuous qualities; who was powerful in over-coming the great wrestler—Moha [Infatuation]; who was like the Sun in dispelling the darkness of wrong beliefs; who was like a strong staff, in rescuing devout beings blinded by false ideas; who was capable of expanding the lotus-like hearts of devout people; and who was the medium of good fortune only by the utterance of his auspicious name, arrived in the pleasure-garden outside the town.

On being informed of the Ācārya's arrival there, King Jitaśatru, with his face brightened with joy, with his cheeks expanding wide and with pleasant horripilation on his entire body, went to pay homage to the learned preceptor. Then, walking respectfully thrice round Poṭṭilācārya, with a devotion as if he was worshipping all the limbs of the Ācārya's body, with white flowers swarming with buzzing bees, under the pretext of the fall of pure-eye sight resulting from increasing joy on the occasion of his first meeting, and as if he was ready to wash the lotus-like feet of his Guru, by the uninterrupted flow of manifest tears of joy, and with an intense desire of listening to the religious sermon King Jitaśatru becoming free from pride and sorrow, bowed down low at the feet of the Ācārya, who was powerful enough to vanquish the God of Love, and rejoicingly said "O Lord! On receiving the unobtainable service of your divine feet, I consider myself more fortunate even than Indra Mahādēva, Vāsudēva, or gods. Only those fortunate individuals who devoutly adhere to the service of your lotus-like feet

like a swarm of bees, become the receptacle of immense permanent happiness. One should always live in this miserable world only with a keen desire of meeting pious saints like your worthy self May the earth which still holds gem-like personages like yourself, bear the manifest name of Vasundharā (holding or containing treasure) in the three worlds. Soon after the end of King Jitaśatru's devotional eulogy, Pottīlācārya commenced his religious preaching thus:—

Preaching

४९ भो नरवइ ! संसारे सुचिरं परिममिय दुक्खसंतत्ता ।
 नरयाइगईसु केऽवि पाणिणोऽणंतकालेणं ॥ १ ॥
 बाळतवायरणाओ अहवावि अकामनिज्जरवसेण ।
 पावंति माणुसत्तं कहकहवि हु रिद्धिसंजुत्तं ॥ २ ॥ जुम्मं ॥
 पत्ते य तंमि अविगणियभवभया चत्तधम्मपडिबंधा ।
 हीलियधम्मायरिया उवहसियविसिद्धजणचेट्ठा ॥ ३ ॥
 विसएसु पसज्जंती पाणिवहाईसु संपयट्ठंति ।
 मंगुरमवि ससरीरं मन्नंता सासयं मूढा ॥ ४ ॥ जुम्मं ॥
 अन्ने पुण मणवंछियमोगुवभोगोवलंभभावेऽवि ।
 आणिस्सरियपहाणे विस्संभरनायगत्तेऽवि ॥ ५ ॥
 विसयव्वामूढावि हु धम्मगिरं सुणिय धम्मगुरुमूले ।
 नरवइ ! नरसिंहो इव पन्वज्जं संपवज्जति ॥ ६ ॥ जुम्मं ॥
 अहवा पुण्णवसज्जियरज्जुदुग्गहामलच्छिविच्छड्डो ।
 नरविक्रमनरनाहो तस्सेव सुओ महासत्तो ॥ ७ ॥
 एए चिय महणिज्जा पवरं एयाण चेव पुरिसत्तं ।
 जेसिं जणविम्हयकरं चरियं सलहिज्जइ जयंमि ॥ ८ ॥

- 1 Bho naravaī ! Samsāra suciram paribhamiya dukkhasa
santattā !
Naraṣaigaṁsu ke'vi paṇiṇo'ṇanta-kālēṇam. 1
- 2 Bāla tavāyaraṇāo ahavāvi akāma nījjara vasaṇa !
Pāvanti māṇusattam kahakahavi hu riddhisañjuttam 2
- 3 Patte ya tammi avigaṇṇiyabhavabhayā catta-dhamma paḍi-
badhā !
Hillyadhammāyariyā uvahasīyavisitthajāṇacétthā 3
- 4 Vīsaṁsu pasajjanti paṇivahāṁsu sampayaṭṭanti !
Bhaṅguramavi pasarīraṇa mannantā sāsayaṃ mūdhā 4
- 5 Annē puṇa maṇavañchīyabhoguvabhoga valambh bhāvē'vi !
Āṇissariyapahāṇe viassaṃbharanāyagattē'vi 5
- 6 Visaya vyāmūdhāvi hu dhammagiram suṇṇiya dhamma guru
mūlē ! 6
Naravai ! Naraṣiṃha iva pavvajjam sampavajjanti 6
- 7 Ahavā puṇṇa sajjīya rajja duguddāmalacchivicchaddo !
Naravikkama naranāho tasseva suo mahāsatto
- 8 Ee cciya mahaṇṇijjā pavaram eyāṇa Ceva purisittam !
Jēsīm jaṇa vimbhayakarāṃ cariyam salahijjal jayammi 8

Trans 1-8. O king ! In the world, some persons afflicted by misery after having repeatedly wandered through *Naraka* (hellish) and other (low) gatis (existences) for a long time, acquire human existence attended by affluence, with great difficulty, at the end of innumerable years, by the practice of ignorant penances, or under the shedding of Karmas without any desire for worldly acquirements. Having even acquired it, some stupid persons, abandoning the restrictions of dharma (duty) without any regard for the terrible consequences during future lives, insulting dharma and preceptors, laughing out the praise-worthy activities of meritorious persons, become engrossed in pleasures of the senses, and having regarded their frail body

ās eternal, they engage themselves in pursuits involving the destruction of living beings. Besides, O king! there are several other individuals, however, who having acquired all their desired articles of daily enjoyment, as well as, of occasional enjoyment, having superme authority associated with great prosperity over the entire world, and who even being engrossed in worldly pleasures, hear religious sermons at the feet of religious preceptors and renouncing the world, take Dikṣā like Narasimha or his highly meritorious son Naravikrama-rājā associated with the superior prosperity of the two kingdoms obtained by highly virtuous deeds. Only such persons are honoured in this world, Their heroisin is so prominent that the account of their life, so amusing to the public, is praised in the whole world."

On hearing this, the king inquired "O Lord! Who is Narasimha; and who is his son Naravikram? How did he attain Dikṣā after having abandoned the kingdom of two regions. Please give me a detailed description of everything. I am very curious to know it.

The Ācārya Mahārāja then said; listen:—

Account of King Narasimha and his son

50 In a town named जयंती Jayanti, which was the chief city in कुरुदेश Kurudeśa which was free from terrors of neighbouring kings, and which was full of multitudes of people, there was a very powerful king named Narasimha with a spotless fame spreading like the Moon, who was fully equipped with big elephants, horses, and brave warriors, who was like an Indra in Amara-vatī अमरावती (the city of gods) and whose lotus-like feet were saluted by enemies conquered by his matchless prowess.

He had a queen named Cāmpakamālā चंपकमाला who was his principal queen, who would discard the full disc of the Moon by the loveliness of her face, who would defeat a royal swan by her graceful movements, whose feet were elevated like a tortoise and were smooth and red like a red lotus, who was,

as it were, the metropolis of Cupid, who was, as it were, a spacious receptacle of a very precious virtue of spotless chastity, and who was, as it were, a valuable treasure-house of the enjoyment of the happiness of sensual pleasures of all kinds. There was frailty in her oblique glances but there was no frailty in her eagerness for doing meritorious deeds. There was swinging motion in her necklace of pure pearls and gems, but there was no undulatory motion in her specific popular dealings. There was thinness of her abdomen, but there was none in her voice.

Besides, there was crookedness in the braid of her hair but none in her amiable conversation. Even Brihaspati बृहस्पति the teacher of the gods, was not able to describe with hundred tongues the admirable qualities, of speech, of pleasures, of ornamentation, and of cleverness of queen Champaka Mālā, who would humiliate the pride of youth of heavenly females by her beauty, who possessed eyes resembling expanded lotuses, and who resembled the violent waves of a great ocean by the variegated colours of her dress.

The king, also, had Buddhisāra बुद्धिसार and other ministers, who were clever in protecting the boundaries of the country, who were greatly attached in the welfare of the people, who were affectionate towards each other, highly contented, cautious in the good management of the state, diligent in knowing the secret movements of enemies, devoted towards their master, affectionate towards virtuous persons, competent in bearing the the burden of the state, willing to undertake great enterprises, adorned with one chief virtue, and who possessed extensive intellect by hearing all sciences of equity. The ministers who were to defeat enemies by the greatness of their intellect, would laugh out even Brihaspati बृहस्पति the teacher of the gods, on hearing the condition of Amarāvati which appeared beautiful even by the divine women who were agonised by the terror of the permanent ravages of devils. Say, with whom can such a class of ministers be compared?

The renowned king was passing his days by sportively holding the earth embellished with villages, towns, castles, and beautiful buildings after laying the great burden of the anxiety of governing the kingdom on his ministers, by conquering wicked petty chiefs who had become unmindful of the terror of death, by founding extensive alms-houses for the purpose of satisfying the wished-for desires of poor and homeless individuals, in erecting beautiful temples with high peaks capable of laughing out summits of Himālaya, in hearing many Śāstrās explaining Dharma, in devotedly worshipping the lotus-like feet of the Guru, who was able to remove the mire of sinful action by the nectar of difficult religious austerities, in hindering the progress of persons hostile to religion, who are deluding people by misrepresentation, in respecting virtuous affectionate people or family members, in fearlessly enjoying the happiness acquired by the mass of meritorious actions in previous life, and in his readiness of serving manliness. He was just and polite. His virtuous character was sung by bards who were pleased by his valuable gifts.

Once upon a time, when the king was lying down on his festal couch in his charming bed-chamber decorated with variegated pictures, and when the advent of sleep had slowed down, a strange sentry said in the latter part of the night:—

“How cannot those persons, who are adorned with Dikṣā दीक्षा (Initiation into an Order of Monks) by renouncing the pleasures of the world after entrusting their work to their son, who is like the root of the tree of the race of their ancestors, who is like a big elephant in crushing the families of their enemies, and who is the receptacle of many virtuous qualities, acquire Mokṣa मोक्ष Liberation from evil Karmas in their next life?”

On hearing this, the king thought within himself; ‘It is a thing to be acquired with difficulty. With so many young females and after the lapse of such a long period of time, I

have not, till now, acquired a son who can become a support of my family. Leaving aside all other things, what should I do under such such circumstances? When can I adore? Where can I go? Before whom can I say out? What remedy can I employ? or whom can I engage as my helper in such a piece of work? How much can I accomplish by manly efforts? What must be the nature of my previous Karmas कर्म actions?" Thinking in this way, the king remained confused for a while as to what should be done, but quickly regaining his original disposition, he rightly thought "Although people endeavouring after happiness in future lives, do not at all stand in need of the help of a son, because just as an elephant mounting even the top of mountain creates ravages there, in the same manner, a son transgressing the boundary-line of prudence, becomes the source of great calamity, still, however, the break in the lineage of my previous great ancestors who have valiently protected Kuru désa, only produces anguish in my mind."

Meanwhile, a noise of Bhārand भारंड (Bird) Kārand कारंड (Bird) Hamsa हंस swans, Cakrawāk चक्रवाक, Cuckoo and other birds was heard, the stars appeared dim, the grandeur of the Rising Sun resembling a heap of red lead, began to expand; the sound of kettle-drum, tabor, gongs, water-pots, and morning benedictory songs began to be heard; and the Sun appeared with rays capable of removing the extreme dullness of lotuses.

The king got up from his bed, came out of the bed-chamber, did his early-morning work, went to the Council hall, accompanied by body-guards, by persons clever in rubbing the back, and other servants, and sat on the gold lion-seated throne, resembling the Sun on the summit of Mount Méru. Then, females fanning chowries, kept standing on both sides, and ministers, petty chiefs, warriors, Jāgiradārs, and other officials of the State occupied their individual seats. Valuable presents from kings of the boundary-limit were then received and deliberations about the management of state-affairs were then held. On bidding

farewell to the petty chiefs and other petty officials, the king sat in private consultation with his high officials, and narrating the incident of the night, the king asked Buddhisāra and his other ministers thus—‘O Ministers ! You all know the sciences of mystic spells and incantations, you adore people who have accomplished various arts and sciences, and using your intellect in all affairs, you show the ways of dealing in secret matters. Now, you show me, how I can cross the ocean of my anxieties about the acquisition of a son. The ministers, then thinking for a while what is suitable and what is not, said:—Your effort is in the right direction. We were willing to inform you in the beginning but it is good, that you yourself have instructed us now about it. However, you ask us a remedy for it. What can we say in this matter ? What remedy can we show and what reply can be given in a subject which is within the range of superhuman knowledge ? Persons like ourselves, can draw out inferences in matters which are accessible by form, signs, movements, and talk, but we are not competent in such matters; however, we know this much that people can acquire sons and other objects in places suitable to their individual Karmas even without applying remedies.’ The king smilingly said, ‘What is improbable in it, if they are produced every moment like the vault of the sky, even with the absence, of the producer and the produced ? Admitting therefore the supreme influence of Karmas, do not accept a one-sided view, because *Dravya द्रव्य* Substance, *Kṣétra क्षेत्र* Place, *Kāla काल* Time, are the fundamental causes in the accomplishment of a work.

Then, bringing their folded hands in front of their foreheads, Buddhisāra and other ministers said. ‘Whatever you say is quite true, O Lord ! ‘if such be the thing, please listen’—

Ghoraśiva

Hear, there is a hermit named Ghoraśiva घोरशिव who is clever in the knowledge of propitiating Goddess Durgā, who wears a rosary of skulls; who is skilled in subduing ghosts; who

is adventurous in restraining witches, and powerful in inviting local guardian deity; who is clever in removing old age and widowhood by the use of thousands of medicinal powders and by the use of alchemy; who is learned in the nature of repeated enjoyments of thousands of minor deities gratified by entering their caves; and who is adopting the guise of a person with great vows.

Besides, he is proficient in expert in the removing the terrible venom of serpents, clever in creating confusion and cautious in fascination. He is able to show things, which are not mentioned in the Śāstras, which were incomprehensible to the acute intellect of ancestors, which were not comprehensible to former learned persons, which were outside the range of ingenuity, which were not believed in by competent persons although heard, and in which even competent persons have to remain in doubt although they have the object for a long time.

Besides, he says—"There is nothing unattainable for me in the three words" Although he is clever in such subjects, your opinion is quite authoritative. On hearing this, the king said, out of curiosity 'Then, bring him here promptly.' There upon saying "Just as is your honour's commands" they came out of the royal palace and went to the hermitage of Ghoraśiva.

Saluting the hermit, they told him the object of their arrival there. Ghoraśiva with his eyes wide-awake with joy and thinking himself well-satisfied, went with the servants of the king and entered the royal palace. On receiving information from the gate-keeper, he went to the king, and sat on a suitable seat. The king respected him adequately, and asked him Well, Sir, from which direction have you arrived here? Now, where do you intend going? or what is the object of your coming here? Ghoraśiva said "O great king! I am coming from Śrī Parvata श्रौपर्वत Mount Śrī Parvata and intend going to Jalandhara Nagara जालंधर नगर which is like a large ear-ring on the ears of a beautiful female in the north direction Now, what you asked me as to the object of my Coming here?

seeing you personally is the special object, and now, it is an accomplished fact " The king said, Well, Sir, it is heard that you possess immense ability on the subject of mystic spells and incantation; show me, therefore, some strange event, Then, saying " Just as your Highness pleases, he fascinated the heart of the king, by talking about escaping from sight, the descent of gods, aiming at a man, puncturing a flower, destruction by incantation, and the knowledge of the advent of happiness or misery. At that moment, knowing the right occasion, the king again said, Is your superiority of knowledge only in such strange events, or is it found in other things also? The hermit said " O king, why do you say this thing as improbable, which is not deserving a person like yourself; you say out in word only and I will do for you what is improbable. The king then explained to him, the necessity of acquiring a son; Ghoraśiva said " Why are you grieved at such a trifling thing? I will do this work without delay even though it may be untimely. The king said " It will be a great favour on me if it so happens. But what remedy should I employ in the matter? " Ghoraśiva said ' I shall say it out in private. The king then turned his eyes resembling the pith of a lotus towards his ministers and the ministers who were clever in the knowledge of signs, slowly withdrew from the presence of the king, and there was no one else left behind. Ghoraśiva then said, ' O great king! I will have to propitiate Fire अग्निदेव Agni Déva with an abundance of flowers, fruits, incense, and offerings of food-materials, along with you, in a great burning-place during the night of the fourteenth day of the dark-half of the fortnight." The king thought ' How can I propitiate Fire with flowers and other articles? It appears like an abusive word, or else, there is some good meaning, in the words of the sages, there is no absence of connection or default of attributive of quality in them. Ghoraśiva at once said ' O king, why do appear vacant-minded? The king said " Do not have any suspicion in your mind Let me know whatever is to be done.' The hermit said, " Then, the god Fire becoming quite evident and filling up the vault of the sky with the hot collection of flames

will give you your wished-for object like the Kalpa Vrikṣa कल्पवृक्ष the Wishing Tree yielding whatever is desired. The king then said "If it be so, I shall positively come on the night of the fourteenth day of the dark-half of the fortnight. That work is certainly to be accomplished." The king thus accepted the invitation to go with him. Ghoraśiva, respected with flowers and betel-leaves went to his hermitage. The king then began to pass his days in worshipping the lotus-like feet of the gods and in amusing himself in various sports like restraining of horses and other active sports. In course of time, on the fourteenth-day of the dark half of the fortnight, the King, called his ministers and having informed them of the private talk with Ghoraśiva asked them "What is to be done now? The ministers said "My lord! Some deeds are good in the beginning but their result is miserable like the fruits of Kimpāka किंपाक while there are some deeds which also result happily. A work is ordered to be done as the chief factor in the accomplishment of a desired object although there is a doubt about its efficacy; however, one should always make efforts in all directions without losing confidence." The ministers, then went to their respective places.

At night, the king changed his dress, and dismissing guardians of his back and other servants, taking flowers, fruits and all articles of offering, holding a sharp sword in his hand, unnoticed by guardians, menials and other servants, urged by agreeable omens and warding off ill omens, and having established excellent incantation-words of protection on various parts of his body, and accompanied by Ghoraśiva, went to the great burning-place, where, on one side, some of his accomplices were achieving their spells, on the other, persons engaged in giving offerings were standing with vessels containing offering-materials; on one side, there were crores of skulls of various kinds, lying there, on the other, owls were creating loud noise; on one side, thousands of jackals were running about here and there, on the other, many योगिनी yoginis, females practising sorcery were collecting there. One side appearing dreadful by the presence of numerous ghosts was speedily destroying the essence (vital

breath) of timid persons, and on the other side cruel animals were making great uproar; on one side, high flames of active fire were rising, and on the other female demons were asking for flesh; some place was looking terrible on account of many giants merrily making loud laughter; in some places, vultures sitting on big trees were producing gloomy noise, and on one side, evil spirits gathering from above at the sound of clapping of hands were producing great uproar. That burning ground, thus, appeared, as if it were prepared by विधाता Vidhātā—the goddess of destiny, as a sporting garden for the King of Death.

On that burning-ground, Ghoraśiva found out a piece of land possessed of good marks. On it, he gave बलि Bali, offerings to deities, commenced the worship of क्षेत्रपाल Kṣétrapāla—tutelary deities of the fields, dug out a Vēdi-shaped altar-ground and filled it with live coals of *Khera* tree (Minose Catechu) from the burning place. Then addressing the King, Ghoraśiva said “Ah! this is the right opportunity. So you become extremely careful and sitting in the north-east at a distance of one hundred hands, you become my chief assistant. But you do not move a step from there without being called.” Repeatedly prohibiting him in this way, he sent away the King. After the king’s departure, Ghoraśiva scratched out a circle around him and he sat there in the lotus-like posture (Padmāsana). Besides, having performed certain rites, he commenced the repetition of *Mantras* in a low voice keeping his eyes fixed on the tip of his nose, and he was greatly involved in deep meditation.

The King, then, thought “My ministers have advised me on previous occasions “One should not over-trust any body.” Besides, he has repeatedly perseveringly insisted upon me that I should not move a step without being called. Excessive attention creates suspicion. Such कापालिक मुनि Kāpālīka munis—Śalva munis wearing and eating out of human skulls) are, in all probability not good. So, let me slowly and slowly go near him and see his performance of rites. With this idea in his mind, as soon as the king began to move, his right eye quivered.

Firmly ascertaining it as a good omen of acquiring his wished-for object, with a sword in his hand, with a covering of dark cloth over his entire body, and with very gentle footsteps, the King went to the spot and sitting behind Ghoraśiva, he began to hear attentively. Without the least care for some unexpected danger on account of the intensity of his concentration, without the least thought about the adversity of Fate, and without the least suspicion about the arrival of the King there on the part of Ghoraśiva, the King heard Ghoraśiva uttering mystical verses intended for stiffening him in accordance with the method of witch-craft previously commenced. The king thought "Ah! He is a wicked hermit. Having killed me by the sharp scissors—resembling the mouth of enraged God of Death, he intends pacifying the Fire, because miscreant deities become obedient by gifts of sacrificial offerings of bodies of eminent persons. Now, what is proper for me to do in this matter? Should I cut off the head of this hypocrite by this sharp sword like a pith of plantain, although he is in meditation? Or, it seems he will be ashamed of receiving a blow from a sword sharpened by stroker on rutting elephants of my irresistible enemy. Any how, at such an opportunity he is decidedly not fit to be connived at. He is thinking of killing me after making me rigid by spell; his mind is engrossed in concentration. However, if I think of killing him in this state, my parents, and other venerable persons in heavens will become displeased. It is advisable, therefore, that, standing at a distance I should caution him, and that I should strike him after I receive a blow from him." With this idea in his mind, the king stood at a distance, and said, "O hypocrite, O wicked man! Pick up a weapon in your hand". Becoming enraged at the interruption of concentration of his meditation, Ghoraśiva, with red-shot eyes, and terrible knitting of eyebrows on his forehead, suddenly got up, and cutting his dark braid of hair with the sharp scissors in his hand, proudly roaringly yelled, "O vile king! O shameless creature, O courageless wretch! You do not run away, so that, I may deliver you from your acute pangs, on the subject of a son to you. The king then

replied. " Ah ! Do not vainly roar. You strike a blow first. In my family, none of my ancestors dealt the first blow. Then all of a sudden, Ghoraśiva, clever in different methods of using weapons, very smartly drove the sharp scissors on the neck of the king. At the moment of the blow, the king very skilfully caught Ghoraśiva's hands with the weapon into his powerful arms. By the tight pressure of the king's arms, the scissors from his hand fell down on the ground. The king, then, knocked him down on the ground by blows of his fist. At that time, the magical power of his *Mantras* (Magic verses) disappeared also. Or else, everything changes with the adversity of Fate. Resting for some few moments, and recuperating his strength, Ghoraśiva suddenly got up, and he began to fight in a duel with the king. In this pugilistic encounter, fighting with fists like wrestlers, falling down in a moment, getting up the next moment, running in a circle at one moment, and galloping at the next, in this way, the fight between the king, and Ghoraśiva appeared dreadful, and the ghosts coming there to witness the duel began to ridicule. The king, then, pressed Ghoraśiva with a very tight grip of his arms, and he fell down in a swoon with his eyes closed.

At that moment, goddesses, with a shout of Victory ! Victory ! poured blooming fragrant flowers on the king's head, and a benevolent goddess with necklaces of 18 strings of pearls, necklaces of 9 strings of pearls, bodice-ornaments, with her body ornamented with gems and coronet, ornamented with anklets filling up all the ten directions with the melodious sound of their tinkling, with the buzzing of the mass of bees meeting swiftly on the fragrance of the fresh blossoms of the coral tree (*Erythrina Indica*), and the goddess with a white umbrella on her head, instantly came there, and said, " O Narasimha ! You are really a *Narasimha* (as powerful as a lion) among human beings, -so that you defeated that great rogue who intended to destroy kṣatriya families. "

The king said, " O goddess ! How can he become the destroyer of the kṣatriya race so long as I am alive ? The goddess

informed the king ". That wicked wretch has killed kings of Kalinga, Vaṅga, Aṅga, Pañcāla and kings of other countries desirous of acquisition by magic spell or whom has he not cheated by showing wonders through fraudulent misbehaviour like fraudulent manifestation of attentions, magic, and other tricks ? He has not been deceived by any one. Besides, his character has not become known to any body. You have done both. Ah ! your pure conscience ! I am greatly delighted by your uncommonly adventurous nice deeds. Now let me know about any boon aspired by you, so that I may immediately fulfil your wishes. " The king, with his two open hands held together hollowed, and raised to the forehead (as a reverential salutation), and with his head bent low, said, " O goddess ! What else is a more auspicious boon than your sanctifying presence ? The goddess replied, O king ! you do not request for a boon like an ordinary being, but all your desires will be fulfilled by my supernatural powers ". On hearing these words, the king bowed down respectfully before her with extreme devotion, and she instantly disappeared like the wealth of an unfortunate individual. With the disappearance out of sight of such a wonderfully handsome form of the goddess, the king quite anxiously thought:—Ah ! Is this a dream or an illusion or is it a cunning trick of the wicked Kāpālīka hermit ? Or, is it mental confusion or is it in every way true ? When the king was thus hesitating, cherishing doubt regarding this phenomenon, a voice from the sky prevented him, saying, " O king ! do not entertain doubt.

Then, as if intoxicated or in a swoon, beaten severely by a club, rendered motionless by a great giant, plundered as if of all his valuable articles, rendered submissive, as if by a great planet in the form of separation from his dear relatives, remaining motionless for a moment with his vitality lost as if by a draught of an injurious drug, regaining consciousness by the consoling influence of cool winds on his body, slowly opening his eyes, and sighing deeply with a very pitiable face on account of agitation over his entire body caused by shame, Ghorāśiva began to gaze at the king. The king, also, out of compassion at his

miserable condition, addressing Ghoraśiva said:—"Ah! what are you looking at? Ghoraśiva, with a faltering voice, replied:—"I am, O great king, witnessing the result of the maturity of my yesting. The king said 'Why do you talk despondently Now, have courage in every way. Abandon wicked thoughts, leave aside your itching of anger, forsake the desire for triumph, have love for mental calm, drink the elixir of compassion, think about appropriateness or the otherwise, and renounce completely your addictions to methods of work suitable for low persons. Besides, if you are grieved at the non-accomplishment of your wished-for object, you take up my sword resembling the tongue of the enraged God of Death, and darkening all the directions by the mass of its dark radiance, and accomplish your desired object by the destruction of my body, because I leave aside the least idea of pride for the accomplishment of your object. Besides, leaving aside the question of this body—which is transitory and worthless, wise persons live only for the welfare of others. However, there was a special reason why I did not give up my body first for your sake but only caused an interruption in your concentration of meditation. By my death, the entire populace and especially pious persons will be made spiritually depraved by wicked individuals, but looking to your intense agony now, my heart, becoming very hard, has become indifferent to other matters. Ghoraśiva said "O extremely fortunate man! do not say so, may you be long-lived as long as the mountains seas, the Moon, stars, and the Sun exist even at the loss of my life. But kindly grant me one favour". The King said "Why do you talk like this? Is any thing else more precious to be given than the gift of life? Then, ask it without any reserve on your part. Ghoraśiva said "If it be so, you give me permission to enter the fire of the burning-ground, devouring the mass of butterflies in thousands of flames actively burning there, and inaccessible on account of foul odour arising from half burnt bodies remaining to be completely burnt away. By doing this, you will become my great benefactor. I am completely overwhelmed by a mountain of great crimes previously done and there is no resting-

place for me anywhere else. The king said "Where is the possibility of sinful deeds previously done by you? You have done various austerities, you have practised religious meditation dispelling sins, you have worshipped the lotus-like feet of gods; you have studied the chapters on the essential nature of the Védas; you have rendered service to venerable Gurus, and you have directed numerous individuals to the path of Dharma (duty). It is, therefore, entirely improper for you to talk thus. Ghoraśiva said "O Mahārāja, Enough of it! Like an assassin among hypocrites, a murderer of confidential persons, a conjurer of tricks of different kinds, entirely devoid of courtesy, cruel like a demon, pleasing only externally like the fruits of Kimpāka trees; controlling movements of hands and feet like a *baka* (heron-rogue), wholly occupied with seeing the defects of others like a cobra, and talking sweet words only by the mouth like a wicked man, I am not at all deserving of praise, I have become perfectly indifferent to this body full of the mire of sin. There is no other remedy for the purification of my sins." The king said "Why do you so repeatedly dishonour your manly power like a helpless wretch? You clearly narrate your previous account. Ghoraśiva said "O king! It is very lengthy." The King said "What is inappropriate in it? Just narrate. Ghoraśiva began to narrate saying "If it be so please listen:—

An Account of Ghoraśiva

There is a city named श्रीनगर Śrī Nagara, where the surrounding country is sanctified by the cool spray of the waters of the Ganges; which is decorated by numerous market-places, and rows of houses, and in which, the tops of the temples of gods appear beautiful by white flags tied on them. In that city, there was a king named अवन्तिसेन Avanti-senā, who was removing his enemies by his excellent dignity like the hot Sun drying up a pond of water. All the directions appeared as if the remaining portion of the day had expired on account of the sky being concealed by a white umbrella over the king's head, resembling his victory-march surrounded by retinues of thousands of kings. The royal wealth of the king

was following the cup-board like expansive chest of the king, like a girl afraid of going to meet her lover on account of the darkness on a rainy day caused by showers of temple-juice constantly pouring from the temples of roaring intoxicated elephants. Royal swans used to run away to a great distance, on hearing the dreadful clatter of the weapons (of the four kinds) of the king, resembling the roaring of a mass of clouds. Besides, on the battle-field, the eyes of the king, were red with anger; but towards warriors of the hostile army, his eye-sight was gentle as well as hot like a rosary of reflected and expanded flowers of Kanér. He had two queens named पत्रलेखा Patralekhā, and मनोरमा Manoramā, who by virtue of their beauty, loveliness, and youth, had discarded the fame of Rati, and who were chief among all the females. I was born as, a son named वीरसेन Vīrsēna to the first queen while the other queen Manoramā had a son named विजयसेन Vijayasēna. Both of us, learnt the true secret about archery, became clever in painting and the cutting of leaves, became proficient in the use of the shield and sword, and we became brave in fighting in big wars. What more? We became very skilful in all arts

One day, King Avantisēna, thinking me to be a fit person, appointed me as his heir-apparent to the throne, and entrusted me with the income of Lāta, Cola, Saurāstra, and other countries for my enjoyment. From that time I was known as Crown Prince. Troops of proud rutting elephants with a coteri of warriors, began to follow me, brisk horses were running in my path-way, and I was surrounded on all sides by body-guards equipped with hatchets, spears, high bows, mass of arrows, lances, clubs, and other weapons. My step-brother was given several villages by my father. Enjoying pleasures of this world, we thus passed our days merrily.

One dāy, owing to the momentariness of the pleasures of this mortal world, to perishable nature of the particles of आयु कर्म Ayu Karma (a karma determining the existence of life) owing to the irresistible chastisement of the God of Death, and

also owing to the fickleness like a rain-bow of the happiness resulting from the association of dear relatives, King Avantiséna died. Soon after the completion of his funeral ceremonies, I was installed on the throne by ministers, feudatory chiefs, body-guards, and other principal citizens of the town. I established big charities for giving help to poor, helpless, persons, to the unsupported, to foreigners, and to people distressed with poverty; built temples with high tops; and I appreciated the worth of powerful individuals. In course of time, with the lessening of my sorrow, I subdued my feudatory chiefs, drove out robbers creating molestation in my kingdom, and I enforced the rule followed by my predecessors.

One day, riding a white elephant, with white chowries waved by courtezans with a white umbrella held over my head, surrounded by retinues of celestial songsters and my own servants, and by furious horses bent upon going along the wrong road and kicking up a mass of dense dust, I went out of the town with the object of witnessing the wealth of the forest region, and when I was having a view of tender trees lovely with flowers and fruits, when I was wandering in bowers of Mādhavi creepers (spring-creeper-Gaertnera Racemosa), when I was looking at the expansion of plantain-leaves, when I was viewing at the leaves of Kétaki tree as white as the collected portion of the Moon, when I was smelling the fragrance of a heap of Bakula (Mimusops Elengi), and Mālatī (Jasminum Grandiflorum) flowers, and when I was taking into my hand a small collection of fresh mango-blossoms whose flower-juice was being smelt by humming bees attracted by their supreme fragrance, I instantly, heard the loud noise of attendants saying "O Lord ! See, what a fearful fight is being carried on in the vault of the sky ! It seems dreadful, and extremely terrible even to gods and vidyādhara (fairies). On looking high with my eyes wide awake, I saw vidyādhara engaged in mutual fight by inflicting injuries with various sharp-pointed javelins, spears, tridents, bhindipāls (a kind of piercing weapon), and other weapons, and making futile the well-directed aims of their adversaries, they

were repeatedly dealing blows with object of spreading their fame on all sides throughout the world. In a moment, some were ready to deal blows with their fists, and in another moment they receded back; in a moment, some abused each others' parents, and in another moment, they went on praising their own valour. Having accomplished *viṣaya-vidyā*—the art of having success on a battle-field—for a long time with their eyes closed in a solitary place, they become ready for a fight at every moment, and warriors eager for a battle, were fighting without caring even for life on account of the pride of great strength of their powerful arms. When the *vidyādhara*s were thus fighting with each other one of the *vidyādhara*s, cunningly gave his adversary a severe blow on his head with a big club. The beaten *vidyādhara*, devoid of consciousness, and with his eyes closed on account of mental stupefaction, and becoming destitute of the strength of his brilliance, fell down on the ground near me, like a severed tree without a support.

At that time, another *vidyādhara* with a sharp sword in his hand immediately followed him with the object of killing him. I knew that the other *vidyādhara* was coming there with the object of killing him, and so, hinting by sound, I informed my bowmen and body-guards, "Ah ! protect this fortunate man lying on the ground and prevent the other *Vidyādhara* from injuring him." My warriors, with swords and shields in their hands, made a ring around his body and rescued him. The other *Vidyādhara*, not getting any opportunity of killing him, told me. "O king ! place this wicked *Vidyādhara* in front of me, for the purpose of killing him. He is my enemy. I certainly want to destroy him." I told the *vidyādhara* "Why do you prattle like a person enslaved by a *piśāca* ? Is it *kṣatriya* dharma-duty of a *Kṣatriya*—that I can do as you order me to do ? Besides, how has he offended you that you are, thus, ready to kill him ? The *vidyādhara* replied—"He has become fond of sexual intercourse with my beloved. He is, therefore, certainly fit to be killed." I told him. "Let him be a virtuous man or an ordinary man or a wicked man, but I am not going to hand him over to you,

One should always give protection to persons who have come under his shelter. It is a solemn vow for Kṣatriya kings." With his eye-brows raised up, and unpleasant to be looked on account redshot eyes caused by violent anger, the *vidyādhara* told me with harsh words, "O vile king ! do not wake up the lion who is sleeping happily, and do not try to scratch with your finger the mouth of a serpent emitting poison all around from his eyes. Do not fall like a butterfly, into fire formidable with rising flames. If you are desirous of governing your kingdom for a long time in this world, do not unnecessarily excite me to violent anger." I told him "Ah ! shameless creature ! Why do you talk thus ? While walking along the foot steps of wise-men let things happen to me as they do. Even after living for a long time, everyone has certainly to undergo death at the end, therefore, you go away far out of my sight, and do whatever you think fit to do." The *vidyādhara* again said. "If it be so, O king ! Do not blame your Fate." With these words, the *vidyādhara*, angrily went away. Then I critically examined the *vidyādhara* lying senseless on the ground. He was still alive. He was given cold applications like sandal-paste, and his whole body was shampooed by clever masseurs. When after a moment, the *vidyādhara* regained his consciousness, and looking around on all sides with his eyes wide open, he inquired—"O fortunate people ! Why have I fallen on the ground ? Where did the other *vidyādhara*-my enemy-go away ? Which is this country ? What is the name of this town ? Or, who is this fortunate great king-with an umbrella warding off the rays of the Sun, and with white chowries waved about him-sitting before me and engaging his domestics for my treatment ?" One of the attendants narrated the whole account commencing with his fall from the skies, and the *vidyādhara* sitting near me with deep sighs, began to implore me with his hands formed into an *anjali*- 'O illustrious man ! Happy are the people of the country whose supreme lord you deservedly are. Lucky are the domestics who are in service of your lotus-like feet. Fortunate are your warriors who do not care a straw for their lives for your sake. Ah ! Your benevolent

spirit! Ah! Your conduct indicative of an excellent person. Ah! Your indifference towards your own self. Ah! Your tenderness towards persons coming under your shelter. I am not at all afflicted in any way by my defeat at the hands of my enemy. But I have happily met with an excellent person in your own self.

He said:—"O good man! Deceitful Fate is devoid of the idea of what is suitable or what is not so, and hence such difficulties unexpectedly overcome me and I have to suffer from the consequences of unendurable circumstances never experienced before. All this is entirely different. A plantain pillar does not endure the pressure of the temples of a huge intoxicated elephant. Besides, he is not tied by a snare of a fibre of a lous. Now, give me your own account. He replied:—What is there to be said? You have actually seen with your own eyes. I said:—"Say out your actual account." The vidyādhara again replied:—"If you are really curious to know it, listen carefully.

You must have heard that there is in Bharata kṣétra a high mountain named Valtādhya-giri-beautified with silvery fortresses, and adorned by numerous jewels—which looks charming by couples of gods, siddhas, yakṣas, rakṣasas, kinnaras, kimpuruṣas etc. and by trees decorated with fragrant flowers spreading on all sides. There is a famous town named *Gagana-Vallabha*-lovely with handsome young females of *Vidyādharas*, and capable of dispelling the beauty of all other towns. It was ruled by a king named Vijayarāja whose feet-toes were beautified by the jewelled diadems of aerial kings puffed with pride of their thousand arts, bowing low at his feet; who was comparing his own strength with that of Indra himself, who was capable of defeating his enemies by the magnanimity of his prowess; and who was well-known throughout the three worlds. He had a queen named Kāntimatī who was endowed with beauty and suitable virtuous qualities and who was passionately affectionate towards himself. I was his only son. On my birth-day, the vidyādhara-kings joyfully celebrated a great festival in the town and all except elephants

were set free from their bondage. On an auspicious day, all my elderly persons, family members, and acquaintances were entertained sumptuously and I was named Jayaśekhara. I was taught the art of moving about in the sky and other useful arts and sciences. On attaining youth, I was married with an excellent girl bred up in the house-hold of a powerful vidyādhara-king and who looked charming as if she were a banner of victory of the God of Love on account of her exquisite beauty.

My inimical vidyādhara was the son named Amaratēja of King Samarasimha of Ratha-nupura. He was my fellow-playmate with intense affection towards me, perfectly trustworthy and capable of being consulted in all matters of importance. We slept together, took our meals and drinks together. We moved about together and we lived together and thus conjointly we passed our days happily in mutual company.

One day, one of my attendants told me in private:—This friend of yours has become enamoured of your wife. Distrustful of his words, I prevented him from saying out such harsh words. 'O good man! Do not again utter such indecent words before me. Wise persons always say out whatever is reasonable and only whatever they have seen with their own eyes. A word uttered hastily creates nuisance afterwards like an unwholesome diet.' Although the incident was concealed by a friendly compliance, it became widely known like the Sun coming out of its covering of dense clouds. When one day, I was returning home from the royal palace, I saw that my ill-behaved friend was busily engaged in his unseemly pursuit. While I was thinking secretly about his unprecedented behaviour, he quickly ran away with his own retinue. I, equipped with weapons immediately followed him accompanied by some of my attendants. He was invisible for the time being. Influenced by a sudden impulse of mind, I very hastily came here and I caught a glimpse of the villain. In the meantime, I had sent away all my attendants in all the directions with the object of killing him, and so, I came here alone. On seeing me unaccompanied by any of my

attendants he instantly began to fight with me. Besides you are not unacquainted with what happened next" Vidyādhara equipped with the prowess of firm body-power and with armours on their bodies, on seeing the surface of the earth, instantly came here. I asked them:—Ah! What is your object in coming here?" They said "We have heard that our master has accidentally come here." I showed them the fallen vidyādhara. Becoming immensely delighted at the medicinal treatment rendered to him, they told me—O king! you have done well that you have timely come to his help. The king of the vidyādhara is greatly distressed, and so he has sent vidyādhara warriors every where with the object of finding him out. He is the only son of the king of the vidyādhara. Please, therefore, send this Jayasekhara Kumāra with us, so that, we can readily entrust him, to his parents and family-members who are eager for his darśana. I told the vidyādhara:—"O Kumāra! You have heard whatever your attendants are desirous of telling you; now, let me know what answer I should give them. The Kumāra said:—"On one side, I have unparalleled affection from you, and on the other, there is separation from my family-members. Both these ills have been agitating my mind. I entertained him by giving him delicious food, divine clothes, gems, and various utensils and sent him to his own abode. At the time of departure, he said, "O King I shall go bodily from here, but my heart will remain with you as if it were fastened by a chain. Better to have loss of wealth, better to go away to a foreign land, and better to suffer from the misery of one's death, but separation from a good man produces millions of acute agonies" With these words, the vidyādhara, with his cheek wet by the flow of tears from his eyes caused by the agony of sorrow, saluted me, and went away into the sky accompanied by his attendants.

After I was looking at the valour of these vidyādhara flying in the sky, thinking about the fight between the vidyādhara that I had before witnessed, and after I was considering about the length of time that I was here, I began to think about my administrative affairs. When I was thus meditating

upon things of enjoyment, and kindred works, I recollected the indignant words of the wicked vidyādhara who was ready to kill the vidhādharma fallen from the sky.

One day, when I was talking with some of the ministers about the happiness or misery of their own countries, listening to the secret conversation about other kings, discussing about the merits or demerits of elephants, horses etc, hearing the sweet tones of clever musicians, looking at the curious setting down of the feet of courtezans dancing respectfully, and when I was amusing myself with the answers of riddles after the removal of anusvara from the syllable, I heard a terrible clamouring noise—resembling the formidable thundering noise of the sudden bursting of the Egg of Brahman, harsh like the beating of the drum done by Bhairavas (a kind of demi-gods) dancing at the end of a yuga (cosmic age), fierce like the dreadful roaring of big elephants lacerated by powerful claws, and I heard a terrible noise unendurable by thousands of echoes reverberating from striking against the walls of the neighbouring mansion. As soon as I was looking around with my eyes wide open, I saw vidyādharas bearing swords shining like light lightning, at once rushing into the main door of my palace and saying Kill, Kill, Kill. On seeing them, my attendants trembling violently with fear, and uttering pitiful and wailing words, immediately ran away in various directions. Although I was alone, and unarmed, I kept standing against them and told them :—Why do you prattle such worthless, meaningless, unpleasant talk like one seized by the neck? Who are you? Who has sent you? Or why have you come here? They said :—O wicked king! The other day while giving shelter to the enemy of our master you rashly disregarded our words, and now you have been cunningly asking who are you, who has sent you or why have you come here, as if you were perfectly unacquainted. In case you are satisfied with further saying, listen. We are vidyādharas and we are sent by Amaratēja Kumāra—son of Samarasimha—king of vidyādharas of Rathanupura Nagara enraged at your disobedience in not handing over his adversary vidyādhara, with the object of tea-



ching you a lesson." I told them :—" If it be so, you execute his orders." They lifted me up without causing slightest injury to my body, and flying into the sky they went to a distant place, and placed me into a mountain-cave formidable with big snakes. I told them, " Ah ! Why do you thus leave me alone here ? Why do you not strike me ? They replied,—This much is the order of our master." With these words, they flew up again into the sky. With all the directions becoming as dark as Cuckoo or the wild buffalo, with the forests appearing terrible by the unpleasant sound of deer lacerated cruelly by the young of lions, the roads becoming impassable by the mire springing out from small pools by the immersion of forest buffaloes into them, with the mass of bamboos burning by the fire resulting from the mutual rubbing together of branches of trees, with the *rākṣasas* possessing fearful and glittering red eyes resembling the flame of a burning lamp, wandering here and there, and being unable to find out the right path or the wrong path in the forest region dug out low or high by the sharp teeth of hogs, and being unfamiliar with the locality, and also being unable to walk further on foot, I climbed up a spacious branch of a large tree, and slept on it. But like a vicious woman, sleep was attained with great difficulty. During the last quarter of the night, leopards sat around me instead of the guardian-elephants, aged jackals began to cry aloud instead of auspicious melodious tunes of musical instruments at the time of waking up in early morning hours, and birds began to sing around instead of bards uttering eulogy. With the rise of the Sun—the illuminator of the three worlds,—I got up, and having done my morning religious rites, I came down from the tree, and walked in one direction. After a moment, a *bhilla* (one belonging to a wild mountain tribe)—with his waist tied by the bark of a fresh soft plant—with a bow and arrows in his hand—followed by his loving wife—with his neck decorated by a rosary of *gunjā* beads—with the braid of his hair tied with cast-off skin of a cobra—and with his ears adorned with an ear-ornament made from freshly plucked peacock feathers, met me. I asked him O good man ! What is the

name of this forest, and of this mountain capable of hindering the path of the horses of Sūrya-ratha—the vehicle of the Sun—by the pinnacles of its top—most parts ? Where does this road lead to ? The bhilla replied—This is a forest named Anāmikā. The mountain is Sahya Mountain, and this road leads to Kancanapura Nagara. I went along that road, and maintaining myself on bulbous roots and fruits like a tāpasa (hermit) or like one devoted to religious austerities, I reached Kancanapura after a few days. Living there unhindered like a muni, and bereft of association with any body else like one who has renounced the world for a few days, and moving about constantly, and seeing various places in different villages and towns, and visiting tall and elegant temples built by religious devotees, and also, taking my meals in alm-houses like a wandering mendicant, I arrived at a village on the border-land of my father's kingdom. Taking rest for a few days, I went in the direction of my town. On the way, on hearing the extent of grandeur of my brother Vijayasēna, who had become the owner of the kingdom, I thought :—Vijayasēna has become the owner of the kingdom. It is not advisable for me to go there. Who will like to give away to another person the royal wealth like *Cintāmani* (the precious gem capable of fulfilling one's desires) acquired by the influence of meritorious deeds done in former lives ? However, let me listen to the artful talk of my friends, ministers, feudatory princes etc. With this idea in my mind, I eventually came to a town named Śribhavana. Unnoticed by any citizen I went to the house of a play-mate of my childhood—named Somadatta. Immediately on seeing me, he recognized me and joyfully falling at my feet, he lamented loudly and said :—“O excellent man ! After your separation from me, one day seems like one year to me. Also, snow, pearl-garland, sandal-paste, as well as, the Moon felt warm to my body. My house looked like a burial ground; the females seemed like witches, and my family-members, like so many snakes, did not give me the slightest comfort. People have persistently prevented me with great difficulty. O master ! If you had not come here now, I would have gone away to a foreign land, there-

fore, O King! you kindly accept this excellent house, this wealth,—treasure, these horses, and domestics—”.

When Somadatta was uttering these loving words, I told him :—O good friend ! why do you thus become overwhelmed with sorrow ? Or, why do you give away your house, wealth etc to me ? Will your unique affection towards me become manifest by doing so ? Is there any other person more affectionate to you than any one else ? Or what other object have I in coming here except your *darśana* ? Now, have courage. Leaving aside your gift of all your belongings, even your life depends on me :—” Then he had a bath, anointing, and dinner, ready for me After a moment, I asked him :—O dear friend, now, tell me what I should do.” Somadatta said :—O Lord ! What else can I say ? Except myself, all the ministers and feudatary princes have strong partiality towards Vijayaséna They do not even like to utter your name.” Besides, they also say :—Even if he comes, the government of the kingdom will rest with Vijayaséna because his dull-witted intellect is always dependent on us and he never contradicts our slightest advice. But Vijayaséna is constantly distressed on account of your separation from me, and he says :—“ If my elder brother comes here, I will certainly entrust the entire management of the kingdom into his hands, because it is our family-custom that the elder prince invariably governs the kingdom.” Such being the existing circumstances, one cannot decide what is proper and what is not. In order that I may be able to understand the motive of the king and of his ministers, you remain here a few days, unnoticed by any one.” I told him :—Alright, let it be so.” Then Somadatta tried to win over ministers, feudal princes etc. by any one or all of the four strategems viz-1. *Sāman*-(Conciliatory words) 2. *daṇḍa* (Corporeal chastisement), 3. *Bhēda* (sowing dissension) and 4. *Upa-pradāna* (donation) but like a firm adamantine knot, they could not be won over by any means. However, they came to know that, I had secretly put up at the house of Somadatta, and they had, therefore, ordered the gate-keepers of the palace :—“ Do not allow Somadatta to enter the royal palace.”

Besides, they have also informed Vijayaséna :—"It is heard that your elder brother has died." On hearing these words, Vijayaséna was much grieved at heart, and he had done all the funeral ceremonies incidental to your death." In this way, all the efforts made by clever Somadatta for obtaining kingdom for me, were chiefly frustrated by cruel Fate.

Becoming extremely sorry on knowing the real state of affairs, Somadatta, one day, told me :—O worthy man ! the wicked ministers and feudatory princes have treacherously announced your death before Vijayaséna and so it will be better if you remain within the range of sight of Vijayaséna, and make yourself visible to him when he has gone out for a drive. He is anxiously desirous of seeing you." I complied with his request. When, one day, Vijayaséna, riding an excellent elephant had gone out for a drive, I kept sitting on the top of a pinnacle of a temple in such a way that I may be clearly seen by the king. Vijayaséna immediately saw me and when he was uttering the following, words of greeting with his eyes wide open with intense joy :—
 "Welcome ! Welcome ! to a brother seen after a long interval !" the ministers and feudatory princes immediately arranged a cloth-screen high up in the sky between the king and myself, and they made a great uproar. The king had to turn back from his intended drive. They informed the king :—O Lord ! you have seen a *plśāca*. It is baneful. Otherwise, can a dead man be ever seen visibly ? Let us immediately go back to the palace. Let rites for averting evil be performed. Give offerings of food, etc to ghosts. Perform sacrifices. Repeat the *mrityamjaya* verses (for over-coming death) and give gold coins in charity to Brāhmaṇs, ascetics, and to your kinsmen." By their orders, the elephant-driver turned the elephant back. On reaching the palace the dull-witted Vijayaséna ordered to be performed whatever had been advised by them. Becoming destitute of joy and alacrity, and losing patience, I got down from the pplade, and taking my seat in a lonely locality without informing Somadatta, I thought :—

“Why do not the wicked feudatory princes recongnize me like intoxicated individuals while I am standing quite opposite to them although they had been constantly gratified by gifts of gold? Or, why do not the shameless ministers care even a straw for me although they had been re-installed to their former post even after numerous offences? Besides, how is it that citizens do not even talk with me with affectionate words when I have become perfectly disappointed, although they have been treated hospitably by me on numerous occasions? In the same way, why does Jayasékharā Kumāra-born and bred up in the family of the king of vidyādhara, -disregard me like an ordinary man, although he had been well-protected and hospitably treated by me? Or else, what is the use of such speculations? Let me now look to the welfare of my soul. I will abandon this town and go away to some other country, and there, seek the shelter of a great king. Or being the son of the world-renowned vallent Avantiséna Mahārāja and having enjoyed royal wealth of excellent prosperity for a long time, how is it possible for me to remain as an obedient servant of another person? Such an idea is altogether worthless. Now nothing short of suicide by a precipitous fall from a high mountain is the best remedy of becoming free from all these troubles. With a firm resolution in my mind, I went out of the mountain. After continuous walking, I reached a little forest-lovely with the pompous dancing of excellent pea-cocks, noisy with the soft melodious notes of swans, cranes, ruddy geese, Cuckoo, and other birds-and beautiful with punnāga (*Rottleria tinctoria*) Nāga (the betel plant) Jāmbu (the rose-apple) Nimba (*Azadirachta indica*) Āmra (mango-tree) Campaka (*Michelia champaka*) Aśoka (Aśoka tree) and other elegant trees-located in the neighbourhood of the mountain. There, I saw a Yogācāra (a teacher of magic) named Mahākāla-who was saluted by numerous persons, who was collecting skulls of persons having eminent qualities, who was wholly engrossed in meditation of mantras (incantations), who was keeping the Yoga-danda (the magic stick) in his hand, who was very clever in all arts and sciences

and who was gratifying the hearts of *vetāla* (a king of demon that take possession of dead bodies) by his adventure. Immediately on seeing him, I saluted him and with a respectful blessing from him, I sat down on ground near him. After seeing me with an affectionate eye for some time, he addressed me:—O good man ! You seem to be greatly troubled in mind. Have you lost your wealth ? Is it because you have come to a foreign land or is there any other reason for it ?” I replied:—O worshipful master ! Unfortunate persons like myself are in trouble at every step, how many causes can be mentioned ? He said:—“I am desirous of knowing any special cause.” I told him:—O worshipful master ! What is the use of saying out reasons which are capable of doing hindrance to your meditation ? Mahā-kāla said:—“Why do you think about my meditation ? Do as I tell you to do. I then narrated my account regarding-my meeting with the vidyādhara,—my hospitable treatment of the vidyādhara who had fallen from the sky—my being dropped into a big forest,—my coming back into my own town and the insult I had from my ministers, feudatory princes, and the towns-people—my misfortune of losing my right to my father’s kingdom,—indifference from the vidhyādhara who had been so nicely treated by me—and my leaving the town with the intention of having a suicidal fall from a high mountain—and my accidental meeting with him. On hearing this account, Mahā-kāla said:—Ah ! all this is the inconsistent gesture of cruel Fate that having created unusually adventurous persons it makes them the receptacle of such harsh miseries. Or, the heart of daring persons easily tolerates even endurable miseries befalling them, but ordinary people instantly perish with a slight misfortune like a tottered leaf rolled into a funnel shape and ultimately become greatly dis-appointed. Adventurous persons usually have greater afflictions, and they comparatively have higher happiness, while ordinary people always have pleasure mixed with pain. Or, who has acquired unmixed happiness ? Who has not been visited by calamities ? Who has not been deceived by treacherous persons ? Or whose wealth has remained perpetually

steady? Now, leave aside your sorrow. You will now obtain your much-desired objects. The Sun always rises after the disappearance of the darkness of the night. Besides you told me:— I will have a suicidal fall from a high mountain. But that rash act has been forbidden by wise people, and it is contrary to the stern duties of a kṣatriya. Only Common people advise premature death but sober persons never do it. They intelligently improve the evil even by fate. By foresaking the dirt of sorrow, wealth necessarily follows as if delighted although it may be far off—a man who is devoid of sloth and who is fond of valorous deeds.” I told him:—“For the present I am deficient in discretion. I do not know what is correct and what is not. I do not know the most suitable means of removing this trouble. I cannot give attention to the honorable duties of a kṣatriya. The idea of public censure does not come to my mind. I do not care for future happiness or misery. Besides, my mind does not, in the least, become steady as if it were always riding a potter’s wheel set in motion by his powerful stick. O worshipful master! Now you tell me what I should do. Or, what is the most suitable means of accomplishing my much-desired objects?” Mahā-kāla said:—“O child! you accept my dīkṣā. You worship my lotus-like feet and study the science of Yoga; all your much-desired wishes will be fulfilled by your devotion towards your Guru. Then I began to pay homage to him with due respect like one over-whelmed with misery, suppliant for shelter, like a pauper loving the Kalpa-vṛkṣa (the Wishing Tree capable of fulfilling one’s much-desired wishes), like a highly-diseased patient desiring for a clever physician or like a blind man soliciting a man who can show him the Right Path. I was able to win over his heart in a short time by polite manners and he admitted me into his secret localities teaching me at the same time ākṛiṣṭi (attractive spells) and other magical practices. One day in an auspicious hour with a lucky constellation and at a blessed moment, he joyfully taught me a mantra (incantation) named *trailokya vijaya*, in secret, and explaining me in detail, the method of accomplishing it he said:—

“Propitiate the fire of the funeral ground with the bodies of one hundred and eight well-renowned Kṣatriyas; give sacrificial offerings to deities of all directions and constantly remember the repetition of the *mantra*. The excellent *mantra* will be accomplished, and it will give you supreme authority over the entire world.” With a bow, I respectfully accepted all this, and I went to Kalinga-deśa (the country of the Kalingas) with the object of gaining power by spells. There, I enticed excellent kṣatriyas and began to sacrifice them just as it became profitable to me. I did all these magical spells for such a long time. Therefore, O king Narasimha ! This is the special reason for what you asked me before viz—“Why do you blame your Soul so much !” I annoyed living beings with various deceitful tactics like deer trembling from fear. The recollection of these misdeeds now torments my heart. I did not know it before, as my intellect was defiled previously by evil meditation but at present, my right judgment has shone forth, by your *darśana* (presence).”

Thereupon, king Narasimha said :—“ It is true that you have done many sinful deeds. It is a great sin to kill even small creatures like ants, what then, to say about the murder of kings? Besides, by killing them there results a loss of moral ethics, and of kingdoms. During their mutual quarrelling with each other, the chastity of females is lost. Although you censure ill-behaviour and your sense of duty is desirable; however, it is not proper for you to consume your self by entering a blazing fire. Go, therefore, to sacred places of pilgrimage; worship deities there; abandon your censurable inclinations; do careful penances; censure your past evil deeds at every moment; hear *dharma śāstras*; associate with well-behaved persons; leave off violent passions; cut asunder animosity and sorrow; shatter the tree of dangerous sensual pleasures; regard all living beings as your own life; always drink the nectar of tranquillity; give up mean habits; carefully think about what is proper and what is not in all matters; meditate about the frailty of all objects in this world, and bear in mind

that your meritorious, as well as, your evil deeds will invariably follow you during your next life. By carefully observing these practices, your mind will certainly become pure. Only butterflies try to enter a blazing fire. Wise persons never do it."

When King Narasimha was resting himself after preventing Ghorasiva from his determination of committing suicidal death, the directions resounded with the din of drums kettle-drums and other musical instruments, and *Vidyādhara*s came down from the sky rendering the burial ground many-coloured by the rays of their various jewelled ornaments, and having joyfully bowed down at the feet of Ghorasiva they addressed him thus :—

"O worthy master! We have been sent here by Jayasékharā Kumāra, son of the vidyādhara king of Gagana Vallabha Nagara, with the object of taking you to him, you therefore, do us the favour of riding this excellent Kusumāvataṁsaka celestial car beautified with numerous flags shaking in the air, capable of darkening the directions by the smoke of burning incense of *Kṛṣṇāgaru* (black aloes) and Kapūr (Camphor), and charming with walls tassellated in various ways by emeralds, gold, sapphires, rubies etc." Ghorasiva replied :—O vidyādhara, I leave off your eagerness for me. For the present, I am not in my former state. I have become free from the thirst of enjoyments. I am desirous of living in forests devoid of human beings. I am anxious to form family relations with deer. My love for deceit has vanished, and I look upon this world as a bundle of blazing fire. Now, you go back your own way, and you narrate my account before the Kumāra." The vidyādhara said:—"You do not say so. Commencing from the day that Jayasékharā Kumāra went away from you, there was a severe fight with the vidyādhara king. Samarasimha and several warriors were killed. Wicked Amara-tēja was killed with much difficulty in the affray. Now, mutual peace has been established, and there were mutual dinners and an exchange of gifts of various kinds. Jayasékharā Kumāra was very busy with his own affairs, all this time. He knew the incident of your being carried into a thick forest,

only recently and becoming much grieved at heart, he sent us for the purpose of making inquiries in the four directions saying:—Ah! As soon as you meet with that illustrious man, you bring him speedily to me. I am not going to take my meals without him. After making careful inquiries at various places, we came to this locality, and, on hearing your voice, and out of curiosity as to who must be in the terrible burning-ground at such an odd hour, and also under the presumption that we had previously heard your voice when we came to take away the Kumāra with us, we readily recognized you; therefore, you do the favour of giving life to Jayasékharā Kumāra."

Becoming acquainted with the real cause, King Narasimha said "O great man! Leave aside harsh inclinations. The hearts of good persons are afraid of a breach of affection. You therefore, accept their request.

Ghoraśiva said:—O great king! My mind has become perfectly indifferent to the acquisition of a kingdom, because, it is a source of immense śin. The king said:—'Do not say so; because, by leading people to the right path, by giving protection to excellent munis (ascetics), by punishing wicked persons always by the best moral codes, by giving alms to the poor, and by governing the kingdom in accordance with one's unbiased intellect, a king gains much spiritually. Such a gain is not possible even for a self-controlled and well-behaved sādhu." To this, Ghoraśiva replied:—O great king! Whatever you have said is quite true. The king said:—"Then, you go and accept the hospitality of Jayasékharā Kumāra. Ghoraśiva finally replied:—"Well! I shall act as you desire me to do." The vidyādharas were greatly pleased, and they politely suggested the king:—O illustrious man! Really speaking, you have saved the life of our master." Then, leaving aside human skulls and other ugly-looking accessory objects from his body, Ghoraśiva, with his face constantly washed by the unceasing flow of tears caused by the pain of separation, vehemently embraced the king and with a faltering speech, he said:—"O king! now, pardon me for what-

ever offence I may have committed by evil intention on account of my eyes having been distracted by the darkness of false illusions. O Narasimha! I am like your pupil, your domestic, your debtor, or like your slave. Now, order me what I can do. The king said:—O good man! You narrate your account to me for my satisfaction when you acquire the wealth of your own kingdom." Saying "Well I shall do it" Ghoraśiva took his seat in the celestial car along with the vidhādharas, and he immediately reached the desired region.


Then, King Narasimha, thinking himself, as if he had acquired the royal wealth of the three worlds, as if he gained the accumulated mass of all his meritorious deeds, and thinking himself as if he had become purified by visiting all praise-worthy sacred places of pilgrimage, went into his own palace with a sword in his hand. Lying down in his comfortable bed, the king had sleep for some time.

During early-morning, Queen Campakamālā—impeding the progress of Cakravāka birds following the tinkling noise of her jewelled anklets—lovely with excellent bodice, and ornaments for the neck, and braid of hair, and surrounded by Kubjā, Vāmant Pulindī, and other maid-servants who had joyfully accompanied her, came there. On seeing the limbs of King, lying a little away from the bed on account of sound sleep, the queen said;— "Ah! the king has been lying perfectly free from care, as if he had just recently finished with the marriage-celebration of his son, as if he had enemies, as if he had inexhaustibly increased his wealth, or as if he had mastered all the śāstras." After a little while, with the melodious sound of auspicious morning music, and with the spreading of light in all directions, a bard said :—O good king! Like you, the Sun after having crossed the unfathomable ocean of faults of night, having abandoned ignorance-darkness, having brought his family into prominence by the strength of his own power, having travelled over burial grounds and other difficult paths, and having filled in all the directions with immense light or power coming out from his own body—

acquires the wealth of rise—the rising wealth.”—On hearing these words, the king woke up, and began to think :—Ah ! How sweetly did the bard say out, as if it were the speech of Sarasvatī—(Goddess of Speech) expressing the real state of affairs ? ” Repeatedly thinking about it, the King got up from his bed. On seeing Queen Campaka-Mālā with her lotus-like eyes expanding with joy, the king asked her the object of her coming there. She said :—O great king ! to-night when during the half a prahara previous to the termination of the night I was sleeping happily. I saw in a dream suddenly entering into my mouth an unparalleled tall banner—decorated with garlands of emeralds, and diamonds beautiful with cloth flowing by the force of wind, and charming with a crystal rod as white as foam.” Just now waking up after seeing a dream never known before, I came here for the purpose of knowing the good or evil consequences of the dream. Please explain me the result of the dream.—The king said :—O queen ! You have seen an excellent dream. You will have a son who will become the master of the mahl (earth) girdled by four oceans—of mahilā (females) and eminent—like a banner—in our family.” Saying “ O king ! what you say is quite true,” the queen applied a tight omenous knot in her upper garment, and after conversing for a short time, she went to her own palace. The king having finished his morning duties, went to the assembly-hall. Buddhisaṅgara, and other ministers who were very anxious to know some curiosities, knelt down at the feet of the king, and requested him :—O great king ! to-day, the night of four yāmas (period of three hours each) seemed as if it were thousand-yāmed; we passed it with great difficulty. We are very anxious to hear the account of Ghoraśiva. Although, on looking at your tranquil face, we are slightly confident of the easy accomplishment of the work, we are desirous of knowing it especially from your mouth; please, therefore, do us the favour of narrating the incident of the night. On compliance with their request, the king smilingly narrated briefly the entire account as to how he accompanied Ghoraśiva to the burial ground, and instantly becoming aware of his deceitful tactics by

his instructions to keep a watch with a sword in my hand, and by the way in which he applied the dagger on his own neck; also by the way I caught tightly by his hands with the dagger held in his hands, and threw him down on the ground; how he got up for a fight soon after regaining his consciousness; how the divine females showered flowers—the sylvān deity made her appearance, and having given a blessing, she disappeared immediately;—how Ghoraśiva had a disgust for worldly enjoyments and he left the town with the object of committing suicide; how he readily narrated his previous account, as well as, his compliance with my efforts at preventing such a heinous act, and also how Ghoraśiva went to see the vidyādhara of his former acquaintance, in the vidyādhara's celestial car. The ministers, and citizens were greatly pleased on hearing the account, and they celebrated a great festival in the town.

For several days, Queen Campaka-Mālā had some *dohalā* (violent longings) owing to the supernatural influence of the distinguished foetus, viz. To give protection to needy persons. 2 To give alms to the poor and helpless individuals, 3 To worship gods and religious preceptors, and 4 To give to the family-members and other relations in accordance to their hearts' content. She thought:—"Happier than myself are the females who happily carry on their foetus to full maturity with all their longings perfectly fulfilled. Since the queen's *dohalās* (longings of pregnancy) were not satisfied, she began to experience emaciation like the waning Moon of the dark-half of the month." One day, the king inquired:—"O queen! How is it that you become so emaciated every day? After persistent questioning, she explained the cause to be her *dohalās* (puerperal longings). The king very joyfully fulfilled all her longings in all their completeness. Soon after the fulfilment of her longings, the queen comfortably bearing her foetus like the earth bearing a treasure, and the directions bearing a treasure, and the directions bearing the Sun, passed her days quite happily. After the lapse of nine months and seven days and a half, on the auspicious day with a lucky omen under the influence of a

propitious constellation, and at a happy moment, Queen Campaka-Mālā like the east giving birth to the Sun, gave birth to a son with hands and feet soft and red, and beautiful with completeness of all the parts of his body and limbs. Immediately some maids of the harem full of joy, went to the king's palace and congratulating the king, said "O good master! Congratulations of victory to you! Just now Queen Campaka-Mālā has given birth to a son capable of illuminating all directions like the Sun. On hearing the happy tidings, the king gave them gifts in abundance and made them perfectly free from servitude. The king then called chiefs of departments and told them:- Let birth-celebrations be observed at triangular places, squares, public places, and in the temples of Skanda (son of Siva) Mukunda (Viṣṇu) Suréndra (Indra), Gaṇapati (son of Śiva and Parvati) and other gods in the town. Commence the giving of gold gifts without any restriction, and set free prisoners from the jail-saying just as your Majesty orders" they accepted the orders of the king, and commenced the birth-celebration festival throughout the town. Blessed *Svastikas* (auspicious cross with bent ends. ) of different colours were arranged, the floorings of buildings appeared beautiful with *akṣat* (grains of sacred rice), *dūrvā* (millet grass *Panicum Dactylon*), and *pravāla* (coral); necklaces were slipping down from the chests of females dancing joyfully; the elegance of buildings was enhanced by the leafy portal arches at their main doors; jar-like vessels filled with clear water and covered with lotus-flowers were placed near the doors of houses; the directions were filled by the high roar-like noise of the beating of drums; needy persons were satisfied by the giving of gifts in excess of their much-desired wishes; all the citizens were greatly delighted; all the elderly females were singing benedictory songs; and in this way, the birth-celebration festival was highly satisfactory to the King. Besides, the king received congratulatory presents of horses, chariots, gems, and other costly articles.

Vidhyādhara entrusted Ghorāśiva to Jayāśekhara Kumāra. Jayāśekhara Kumāra celebrated a great festival in honour of his

arrival there, as he would do at the time of the arrival of his own father, or of his Guru (religious teacher), and inquired about his course of events after his previous meeting. Then rendering him hospitable treatment by bathing, anointing, delicious dinners and gifts of costly garments, valuable ornaments etc, Jayasekhara Kumāra kept Ghoraśiva for a number of days. Then, accompanied by his four-divided army, Jayasekhara went to Śrī Bhavana Nagara, and having shown Goraśiva to king Vijayaśena, and after having taught a lesson to ill-behaved ministers and arrogant feudatory princes, by explaining to him the exact state of affairs, he with his own hands installed Ghoraśiva to the royal throne, and made Vijayaśena as yuvarāja, (crown-prince). Having accomplished his wished-for object Jayasekhara Kumāra went home. Ghoraśiva began to govern the kingdom as before.

One day, Ghoraśiva remembered the promise he had given to King Narasimha to inform King Narasimha about his having re-gained his royal wealth, and so, he sent some of his chief persons with excellent presents to King Narasimha with the object of making him acquainted with his own account. After continuous travelling, these persons reached the pleasure-garden outside Jayantī Nagari. Soon after receiving the news of their arrival, the king had them enter the town amid great pomp. They made presents to the king, and narrated the entire account of King Ghoraśiva to him. The king was greatly delighted, and with hospitable treatment and suitable gifts, they returned home.

On an auspicious day, King Narasimha celebrated the *Nāma-Karaṇa* (ceremony of giving a name) of the newly-born prince. Elderly females of the family were invited. With musical instruments of various kinds playing sweet melodious tunes, with young females dancing merrily, with courtesan females singing auspicious songs, and with professional bards uttering eulogistic benedictions, the king named the child Nara-Vikrama in accordance with his ancestral regular order.

In due course of time, the young Nara-Vikrama Kumāra was entrusted, with great pomp, for study to an ācārya (preceptor) (clever in various arts and sciences), along with a number of the prince's personal attendants. Nara-Vikrama Kumāra became clever in archery, wrestling, painting, thought-reading, astrology, piercing of leaves, shooting by sound, science of words, science of spells, magic, science of good or bad qualities of elephants, horses, males, females, and of houses and playing on musical instruments, dancing gambling, and various kinds of singing; what more to say! Nara-Vikrama Kumāra became as proficient in different arts and science as his own Guru (teacher). When the Kumāra had studied all the arts and sciences, his Guru took him to the king. The king getting up his own seat, respectfully offered him a suitable seat and inquired about his object in coming there. The Guru said, "O great king! your Kumāra has learnt all the arts and sciences, and he has acquired as much proficiency as Brihaspati (the teacher of gods; the god of wisdom and eloquence). There remains nothing more that I can teach him. I am now desirous of going home." The king, greatly delighted on hearing about the proficiency of his son, acquired during a few years, respectfully gave, with his own hands, presents of a pearl-necklace of nine strings—a lasting memorial of permanent utility, and of valuable gold, gems, costly garments flowers, betel-leaf-packets etc. to the Guru, and having duly honoured him, he gave him his permission to go home.

Hence-forth, Nara-Vikrama Kumāra took an active part in the training of elephants and horses. On account of his own steady sitting posture, resolute courage, and great strength, Nara-vikrama Kumāra was tiring seven intoxicated elephants, fourteen speedy horses, and eight strong wrestlers in a period of three hours. On seeing unique strength of arms, predominance of intellect, cleverness in arts and sciences, preservice of justice, polite manners, knowledge of established usage, uncommon adventure, beauty in excess of that possessed by *manmatha* (God of Love), fellow-feeling towards his own subjects and other

praiseworthy qualities of Nara-Vikrama Kumāra, the king lovingly told bards to utter eulogic benedictions in honour of the prince, he used to get paintings of the prince prepared on walls, he used to hear the tidings of fame of the prince only and he was having dramatic performances done chiefly with the object of pleasing the prince.

It is said:—

रुदेवि दुट्टसीलेऽवि रुवरहिएऽवि गुणविहीणेऽवि ।

लोओ पुत्ते णयं किंपि अपुव्वं पयासेइ ॥ १ ॥

किं पुण चिरकालसमुब्भवंमि नीसेसगुणमणिनिहिमि ।

सकुलब्धुद्धरणखमे न होज्ज नेहो नरवइस्स ? ॥ २ ॥

1. Ruddévi·duṭṭhasilē'vi rūvarahie'vi guṇavihiṇē'vi
Loö putté paṇayam kimpī apuvvam payāsēi.

2. Kim puṇa cira-kālasamubbhavammi nīsésagunamanīnihinimī
Sa-kulabhuddharaṇakhamé na hojja ného naraviṣṣa ?

1. Even towards a fierce, ill-behaved de-formed and meritorious son, people show a some-what extra-ordinary affection. Then, however, why should there not be an affection of the king towards his own son who has been re-gained after a long time, who is as it were a treasure of all gem-like virtuous qualities, and who is capable of bringing prosperity to his own family ?

One day, the king was sitting in the audience-hall and the prince Nara-Vikrama was sitting near the king's foot-stool. The ministers and the feudatory rulers took their appropriate seats. When musicians were commencing singing with charming melodious tunes, and when female courtezans clever in dramatic performances, were dancing with variegated setting of foot-steps, a gate-keeper entered the hall, and addressing the king respectfully said:—O great king ! a messenger of King Dévaséna of

of Harsapura is waiting at the door. He is desirous of seeing you.”—The king said:—O good man! Let him come in at once.” The gate-keeper saying “Just as your majesty orders”—allowed the messenger to enter. The king gave the messenger suitable reception and inquired about the object of his coming there. The messenger said:—King Dévaséna of Harsapura has sent me here for the purpose of selecting a bride-groom for his daughter named Śilavatî who can laugh out a celestial damsel by her beauty, youth, and virtuous qualities.” The king replied:—O good man! You look at the prince sitting near my foot-stool and decide for yourself whether he is fit or not? The messenger, then, said:—O great king! I have one request to make. The king said:—Well! let me know it. The messenger said:—Our king Dévaséna has a powerful wrestler named Kāla-méggha—the best among all valient persons.—What else can I say about the superiority of his strength? He is ready to fight head long on account of pride of his own valour with a well-built strong and hard hearted—highly enraged wild buffalo. Also, he sportively drags along, an intoxicated elephant holding him by his trunk with his own hands as if it were a heifer born that day. He easily breaks an iron chain weighing twenty-four maunds like a worn-out piece of thread and a big slab of stone with his fist. Iron is considered hostile to flesh but it is because arrows carefully delivered towards him do not even touch his external parts. In like manner, considering the three worlds as a decrepit piece of straw on account of his pride of strength, he moves about un-restrained like an intoxicated elephant, in the town.

At that time, some wrestlers intolerant of the fame of Kāla-méggha came there from foreign countries. They went to the king, and informed him about the object of their arrival there. The king summoned Kāla-méggha to his presence, and explained him the object of the coming of wrestlers there. Kāla-méggha consented to have a wrestling-struggle with them. Both the parties became ready, and a large arena for the contest was prepared. Platforms on columns for spectators were arranged

around on all sides. The king, along with the members of his harem, and a variegated company of the chief citizens were sitting there for observation. The wrestlers on both the sides, had hand-to-hand fighting across of feet, and other difficult feats for contest. Within a short time Kāla-mégħa defeated the wrestlers of the opposite side, by a forcible blow of his fist. People shouted a sound of victory. The king gave him a testimonial of victory, and honoured him with various garments and ornaments. The citizens went to their respective homes and the king along with the harem returned to his palace.

Śīlavatī.

The next day Queen Padmāvatī sent her daughter Śīlavatī—decorated with various costly garments and precious ornaments, to the king to do respectful salutation to him. Accompanied by a number of maid-servants, Śīlavatī went to her father, and made a low obeisance to him. The king made her sit in his lap, and inquired about the cause of her visit. Śīlavatī replied :—“Father ! my mother has sent me to do respectful obeisance to you.” The king thought :—“The queen, thinking her daughter to be of marriageable age must have sent her here. Now, what should I do ? The girl is the only daughter of my highly affectionate chief queen, and she has become fit for marriage. now who will be her husband ? If I get her married with any royal prince without knowing her desires, she will be unhappy throughout her whole life.” With this idea in his mind, the king asked her :—“O child ! What sort of a husband do you want ? Do you want a handsome one ? Or, a highly valorous one capable of resisting good warriors on the battle-field ? Or, do you want one afraid of battle ?” Smiling a little she replied : “That, you know better.” The king said, “Daughter ! Acts done under pressure, do not turn out happy in the end.” So, say out after deliberate thinking”. Śīlavatī again replied :—“Father ! If it be so, one who will overcome wrestler Kāla-mégħa by the strength of his arms, will become my husband.” On hearing these words, the king thought :—“Oh ! my daughter has

partiality towards one having great strength; but who is powerful enough to achieve such a success ? With this idea in his mind, the king said, " Darling ! Do not be obstinate. He is an unique wrestler; ask for some other boon. Śîlavatî then replied :— If it be so; any other husband for me is blazing fire. Knowing the firm determination of his daughter, the king sent messengers to a number of kings with his daughter's message. Their princes rejecting the terms, began to say :—" Who will awaken the sleeping God of Death ? Or, who will takes a virulent poison ? Who will be prepared to have a fight with the wrestler Kāla-méggha ? We are not, in the least, desirous of having such a kingdom, and we are not looking out for a wife who can be acquired with difficulty—even with much peril to our lives. Without accomplishing their respective mission, the messengers returned disappointedly, and they informed the king about all the princes rejecting the proposal of a wrestling contest. King Dévaséna was much grieved. The ministers and feudatory princes, requested the king :—O Lord ! Why do you become so spiritless ? You may not, perhaps, have heard that Nara-Vikrama Kumāra, son of the king of Kuru-désa is very powerful. The king said :—He will, also, turn away disappointed in the same way. The ministers and the feudatory princes said :—O Lord ! please, do not say so, the superiority of his strength is un-bounded. His exertion on battle-field is un-imaginable, and his skill in the art of *Malla-yuddha* (pugilistic encounter, boxing match) is indescribable. What more can we say ? What description can any one give of the prince given to King Narasimha by the goddess who had been greatly satisfied by his adventurous deeds ? Only in body he is a human being but all his virtuous qualities are supremely divine.

Being greatly pleased on hearing the admirable qualities of Nara-Vikrama Kumāra, our king has sent me to you. That is O Lord ! my only request. The king said :—O good man ! your request creates fear, and joy at the same time, like a lion's den filled with excellent gems or like a gem on the hood of śéṣa-nāga (the serpent supporting the earth, and forming the couch

of Viṣṇu during his sleep). The messenger replied :—"O Lord ! It is so. The king, then, looked at the face of Nara-Vikrama Kumāra with an oblique gaze. The Kumāra at once got up, and with a low bow at the feet of the king, he said :—" Father ! order me what is to be done. The king said :—Kumāra ! Did you hear the words of the messenger ? Or, what is the prowess of your arms ? The Kumāra replied :—Perhaps, you know it. " Thinking Nara-Vikrama Kumāra to be the fit person, the king accepted the proposal of a wrestling-contest, and having honoured the messenger with suitable garments and other presents, the king permitted him to go. The messenger narrated the whole account before king Dévaséna. The king was greatly pleased. An auspicious day for the performance of the marriage-ceremony was fixed. Some clever ministers were sent to King Narasimha. After continuous journeying, they came to Jayantī Nagari. At a suitable time, they informed the king about the object of their arrival there. King Narasimha sent Nara-Vikrama Kumāra accompanied by numerous elephants, horses, and warriors along with them. In course of time, Nara-Vikrama Kumāra reached the vicinity of Harṣapura Nagara. On hearing about the arrival of Nara-Vikrama Kumāra, the king had the entire town beautified with flags and banners at various places; the roads were sprinkled with scented waters; flowers full of buzzing bees were spread; squares, public places, market-places, and other thoroughfares appeared lovely with dancing girls, story-tellers, and bards.

Besides, an elegant palace—with one hundred pillars—suitable for the Kumāra—with large hanging garlands of flowers of various colours arranged in various ways at every place—with auspicious svastikas made with sandal-paste, was kept ready for the use of Nara-Vikrama Kumāra. There was nothing remaining to be done which the king had not done on account of intense joy.

The ministers saw the king and with due salutation, they informed him :—O great King ! We hail you with the happy arrival of the Kumāra near the town. King Dévaséna—riding

a white elephant with an umbrella resembling the whole orbit of the Moon held over his head, accompanied by his four-divided army marching with thousands of flags and banners went to receive the Kumāra. Within a short time, King Dévasena met Nara-Vikrama Kumāra, and with an affectionate embrace, the king inquired about his health. On seeing the excellence of the shape of the body of Nara-Vikrama Kumāra, in a moment the king thought:—"Now, the pride of the strength of arms of Kāla-Mégha will certainly vanish." After remaining in company with the Kumāra for some time, the King sent away the retinue of the Kumāra to the places made ready for them; Nara-Vikrama Kumāra was kept in the palace specially decorated for him. Elephants, horses etc. and suitable articles of food and drink-material were sent for his use. Various dishes of numerous vegetables and other cooked articles of food were sent for the Kumāra and his associates. Besides this, whatever was appropriate for the occasion, was speedily done.

In the after-noon, the king summoned some of his ministers to his presence, and said:—Ah! you go to the Kumāra and tell him that my daughter is fond of strength. Therefore you vanquish wrestler Kālanégha and show your valour." Saying just as your majesty orders" they went to the Kumāra and informed him about the message of King Dévaséna. Immediately Nara-Vikrama Kumāra accepted the proposal of a fight with Kāla-mégha.

On the next day, a spacious arena was prepared, and platforms of columns for spectators were arranged. Citizens assembled out of curiosity. The king along with the members of his harem came there. Śilavātī—surrounded by numerous maid-servants and with a garland of expanded flowers of various kinds took her seat on the platform. At that locality, entrance of other people was strictly forbidden. Bodyguards kept up a protective circle. Musical instruments of many kinds, making deep solemn notes resembling the sound of agitated great ocean of the destructive age or the roar of the peculiar cloud causing dearth—were creating a pleasant scene.

At the right moment, girding his loins with a tightly fitting cloth, and securely tying his braid of hair, and also abandoning all his ornaments Nara-Vikrama Kumāra, difficult to be looked at by the excellence of his valour resembling fire—as if he were in close proximity of a delty—immediately came down from his seat on the platform. The bright flower-garland from his neck was hanging as far as the surface of his feet. He had put on vira-valayas (armlets indicative of heroism); and he was roaring like the cloud of the *pralaya-kāla* (destructive age). At this time, Kāla-mégħa—with his eyes red on account of bewilderment caused by pride, keeping his shoulder high out of pride, came there with a speedy and active gait, surrounded by a crowd of spectators.

Nara-Vikrama Kumāra addressing wrestler Kāla-mégħa, said :— Ah ! wrestler! Leave aside all the pride of your previously acquired fame, and you immediately accept your defeat.” On hearing the dignified words of Nara-Vikrama Kumāra, the pride of Kāla-mégħa became dull and he began thinking about what is right and what is wrong by his own natural intellect—“Even if I were to defeat the prince, it is no great credit to me. But if I am defeated, I will certainly lose my livelihood. He possesses unparrelleled strength and valour. I am very doubtful about my success. This is a great calamity encircling me like a big rope, on all sides.” Under the influence of numerous depressing sentiments, the heart of Kāla-mégħa was rent and he died of heart-failure. There was much up-roar and people loudly declared:— Ah! the sight of the prince is immensely powerful; only by looking at Kāla-mégħa, adamant heart of the wrestler was lacerated with a noise. Nara-Vikrama Kumāra is, in every way, victorious.”

Coming down from her seat on the platform, Śīlavatī, surrounded by her maid-servants, placed the varamāla (garland given by a bride to a man of her choice) on the neck of Nara Vikrama Kumāra, with gratification of her heart. Drums and musical instruments—suitable for auspicious occasions and capable

of shaking buildings by their intense noise began to play auspicious music. There was great rejoicing in the town, and the king and his feudatory princes were immensely satisfied. The marriage-ceremony was celebrated with great pomp, to the entire satisfaction of both the sides. On the conclusion of the marriage-ceremony, King Dévaséna gave Nara-Vikrama Kumār 500 rutting, auspicious elephants, 12000 curved necked, speedy, well-bred horses, 2000 charlots with high tops, 30 crores of gold coins, and a large quantity of costly silken garments as marriage-present at the time of release of the bride-groom's right hand. Every thing that was to be done was done profusely. There was increase in mutual affection.

One day, Nara-Vikrama Kumāra sent some of his chief men to king Dévaséna for permission to go to his own town. They informed him of his intention of doing so. The king at that time, also gave Nara-Vikrama Kumāra numerous costly presents. The day of beginning the journey having been duly fixed, King Dévaséna sent some of his watch-guards to accompany the Kumāra. On an auspicious day, Nara-Vikrama Kumāra, did whatever was necessary for journey towards his own town accompanied by numerous elephants horses, and warriors.

Then,

सन्वालंकारधरिं सीलवइं वेडियाजणसमेयं ।

लच्छिंव कुमारपुरो काउं रत्ना भणियमेयं ॥ १ ॥

पुत्ति ! पवित्तं सीलं पालेज्जसु मा करेज्जसु कुसंगं ।

अणुवत्तिज्जसु गुरुजणमवणिज्जसु दुव्विणयभावं ॥ २ ॥

सेविज्जसु नयमगं मियमहुर-क्खरगिरं वणज्जासि ।

आराहेज्जसु सपियं देवो भत्ता कुलवहूणं ॥ ३ ॥

कुमरोऽवि इमं वुत्तो एसा एका सुया ममं इद्दा ।

छायव्व सहयरी जह हवइ सया तह तए किच्चं ॥ ४ ॥

इय सिक्खविडं राया धुवं विरहग्गिदुमियसरीरो ।

अणुगमिऊण कुमारं नियनयराभिमुहमह चलिओ ॥ ५ ॥

1. Savvālaṅkāradharim Sīlavalṁ cēdiyājaṇa saméyam
Lacchinava kumārapuro kāum rannā bhaṇiyaméyam 1.
2. Putti ! pavattam sīlam pālejjasu, mā karéjjasum ku-saṅgam
Aṇuvattijjasu gurujaṇamavaṇijjasu duvvinayabhāvam 2.
3. Sévijjasu nayamaggam miyamahurakkharagiram vaéjjāsi;
Ārāhéjjasu sa-piyam dévo bhattā kulavahūnam 3.
4. Kumaro'vi iman vutto ésā ékkā suyā mamam itṭhā,
Chāyavva sahacarī jaha havai sayā taha taé kiccam 4.
5. Iya sikkhaviḍum rāyā dhūvam virahaggidūmiya sarīro
Aṇṇgamiūṇa Kumāram niyanayarābhimuha maha callo 5.

1. The king told Sīlavatī who had put on all ornaments and who, like the Laxmī (Goddess of Wealth and Prosperity) was surrounded by her maid-sevants-in the presence of Kumāra-thus.

2 Daughter ! observe pure chastity; do not have association with mean persons; obey your elderly persons; and discard ill-behaviour.

3. Cherish the path of justice; speak language full of measured and sweet words; try to win the favour of your husband; (because). females of good family and character consider their husband as a god

4. The Kumāra also was told thus:- She is my only affectionate daughter; you should always act in such a way that she may become your companion like the shadow of your body.

5. Having thus advised his daughter and having accompanied the prince (for a short distance), the king, with his body afflicted by the fire of separation, went in the direction of his own town.

Viewing the scenery of the countary beautified by mountains, cities, mines, villages, and forests; subduing chiefs of hills (a wild mountain tribe) living in inaccessible colonies of huts—establishing the policy of his ancestors, beholding hermitages made charming by the splendid dancing of pea-cocks doubting the appearance of clouds on seeing a covering of smoke springing up from the constant burning of ghee, honey, sacrificial sticks for the sacred fire, and Dūrvā grass, Nara-Vikrama Kumāra after daily journeying for several days, reached the pleasure-garden outside Jayantî Nagarî. King Narasimha was informed of the arrival of the Kumāra there. The town was decorated and silken flags and banners were hung on public roads. On an auspicious day, Nara Vikrama Kumāra, accompanied by King Narasimha surrounded by members of his harem and by his ministers, feudal rulers, and citizens, entered the town. In buildings on both the sides of the public roads, people were sitting with rice-grains mixed with flowers in their hands, out of curiosity of seeing Nara-Vikrama Kumāra, and young females began to manifest various pranks caused by amorous emotions on seeing the beauty of the Kumāra. Some female began to hit Nara-Vikrama Kumāra with rice-grains mixed with flowers as if out of envy on seeing the image of the prince reflected on the shining cheeks of her co-wife. Some silly female, smitten by the God of Love on looking at the Kumāra with her eyes wide open, could not even notice her garment slipping down from her waist by a gust of wind. Some young female becoming bewildered on steadily looking at Nara-Vikrama Kumāra from the terrace of her house, appeared like a flag by the flowing to and fro of her cloth by wind. Also, some lovely female told her mother:—Mother! There is much confused noise on all sides. I am going to see what it is due to.” Her mother replied—O deer-eyed! Do not go there. It certainly is that the Kumāra is coming. An exceedingly simple-minded girl told her mother-in-law, when she was returning “On seeing the prince Nara-Vikrama Kumāra, one’s mental quietude is lost.” Now, prince Nara-Vikrama Kumāra whose beauty of form had been deservedly sung sportively

by the females of the town, came to his palace along with his newly-married wife. The Kumāra did respectful salutations to all the elderly members of the family. A lofty very high excellent palace was reserved for the Kumāra. Living in his highly decorated palace, Nara-Vikrama Kumāra began to pass his days happily enjoying worldly pleasures like the Indra in dévaloka, and Dharaṇendra in the pātāla-(the lower regions). Occasionally the Kumāra was riding horses, restraining intoxicated elephants, practising boxing, showing the skill of rādhā-védha (an attitude in arrow-shooting), hearing dharma-sāstras, becoming acquainted with news about distant countries, was rendering service to elderly members of the family, and he was giving alms to the poor and needy persons in accordance with their own desires. While enjoying pleasures of the world, Nara-Vikrama Kumāra eventually had two sons named Kusuma-sékhara and Vijaya Sékhara by his queen Śilavatî. The two princes were very dear to their grand-father (King Narasimha); and being fostered and fondled in many ways, they began to grow up.

One day, when Nara-Vikrama Kumāra was sitting with the king, and all the officers of the state were seated in their appropriate places, the Jaya-kunjara elephant of King Narasimha formidable like the Yamā (God of Death) of the *Pralaya-Kāla* (the time of extensive destruction or annihilation of the whole universe)-was running everywhere in the interior of the town. He, reminding one of the destructive current of the arrogant, self-willed Jamnā River devastating big forests, broke with a loud noise a very strongly made iron-chain weighing several maunds. He broke into hundreds of pieces his big tying-post, repulsed elephant-drivers by heavy blows by his trunk, up-rooted big trees and also appearing terrible by destroying with a loud noise several others, he had broken tops of temples by friction with his temples, and he had shattered the strong, and tall fortress by the thrashing of his trunk. He had annoyed bees by the speedy flapping of his fan-shaped ears. By his extremely speedy gait, he had created doubts about the gait of his kindred-

the principal mountains. He had pulled down balconies by the dashing of his firm tusks, and he had injured numerous persons by blows with his trunk, by wounding with his tusks, and by pressure with his feet. By the spread of lamentations of people in squares, market-places, and public places—resembling the dense roaring of the great ocean churned by Mandarā-cala (name of a sacred mountain with which the ocean was churned), the king Narasimha inquired:—Ah! How is it that such tumultuous-noise is heard in the town?" People informed him;—O good king! Your Jaya-Kunjara elephant has shattered the tying-post, and he is destroying people, and property in the town." On hearing this, the king sent his prince Nara-Vikrama Kumāra and a number of his ministers, and feudatory rulers to seize Jaya-Kunjara elephant saying:—"Ah! You catch him without inflicting any blow with a weapon". Having duly received order, all of them went in the direction of the elephant; but they could not find out any stratagem by which Jaya-Kunjara elephant can be entrapped.

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Just at this moment, a respectable female of a good family, running here and there, out of alarm, was seen by Jaya-Kunjara elephant. She was bearing the full term of pregnancy; she was walking very slowly on account of the heavy burden of her foetus and her entire body was trembling with fear of imminent danger to life. On seeing her, the elephant, raising his trunk, ran towards her as fast as wind. When she saw the elephant quickly approaching her, she became perfectly unable to move on account of great fear, and she began to lament with a piteous and mournful voice:—O Mother! O brother! O father! Protect me. Do not disregard me at this hour. This wicked elephant has come quite close to me with the object of killing me. Ah! spectators! Do not become hard-hearted. Stop this elephant. How can I run as I am with a burden of a foetus of full term of pregnancy? Ah! how swiftly the wicked elephant has come near me! I am defenceless and help-less! What course can I take? Is there not any great man living for the welfare of

others, who can take care of me at this critical moment? I am miserable and on the point of being killed." She uttered these piteous and mournful words a number of times. In a moment, with her eyes closed in a swoon, she fell down on the ground. The elephant with his eyes red with great anger, came within a short distance of the lying female. Nara-Vikrama Kumāra on seeing the respectable woman lying helplessly on the ground, on account of bewilderment of danger to her life, thought:- It is not proper to disregard the condition of the female. In the first place, she is a woman (belonging to the weaker sex) and also, she is big with a child and she is lying helplessly with her eyes closed in a swoon. On the other hand, Jaya Kunjara elephant is very dear to my father and we are strictly forbidden to hit him with any weapon. This affair is really very intricate. However, let my father do what-so-ever he likes to do with me out of anger. The elephant is fit to be killed. It is my duty to give protection to a helpless woman." With this firm resolution in his mind, Nara-Vikrama Kumāra tightly girding his waist with a loin-cloth, got down from his horse, and, being advised by his attendants and remonstrated with by his body-guards to desist from such a risky undertaking, in the presence of citizens, he at once ran and mounted, like an Indra, by a skilful manoeuvring, on the hind part of the Jaya-Kunjara elephant who was calming the mass of dust like a cloud by the shower of his rutting juice, who was roaring loudly, and who had come within a very short distance of the lying female, and he dealt a severe blow by his hard adamantine fist on the temple of the big elephant. However, when the enraged elephant was not, in the least, prevented from his efforts of killing the helpless woman Nara-Vikrama Kumāra hit him in both the temples, with all his force by means of a very sharp knife resembling the tongue of *Yama* (the God of Death). A large quantity of blood resembling the colour of the rays of newly-rising Sun, resembling the colour of the flower-juice in the forest of lotus-flowers set in motion by strong wind, and the flow of blood resembling the colour of the quantity of water coming out from the mines of *gairika* (red chalk) of the

great mountain, began to pour out from the elephant's temples. At once the eye-sight of the elephant became dull and with increasing loss of sight due to bewilderment, the elephant stood steady as if he was lifeless, or in a swoon or as if he were bound tightly by thousands of firm ties. Nara-Vikrama Kumāra got down from the elephant, and having made the lying woman quite comfortable, he had her conveyed to a place of safety. The Kumāra, then, went to his own palace. Elephant-drivers then caught the elephant and pouring thousands of pots filled with cold water on him, they adopted cold methods of cure and applied drugs for the healing of the wound. With great difficulty they led the elephant to his usual abode.

As soon as King Narasimha knew the detailed account of the incident, he was very angry and much grieved at heart. He said:—"Ah! domestics! you go to Nara-Vikrama Kumāra, and drive out the naughty prince from my kingdom. He wounded my Jaya-Kunjara, and still, how is it that the shameless man is, till now, living here? Ah! the goddess pleased by my adventure gave me a handsome boy who turned out *a-mitra* (an enemy). Oh! even the gods do not hesitate to deceive; people are silly that they become sorry for want of a son but they do not realize that by the practice of such a misdemeanour they manifestly become inimical. The axlom अपुत्रस्य गतिर्नास्ति *A-putrasya gotir-nāsti*. A son-less man has no place (in the next world) is only a mockery of the ignorant. One who turns out an enemy in this world is never expected to give happiness in the next world. Now, tell me how he did not care even for me in wounding the Jaya-Kunjara elephant who was an invaluable asset to my entire kingdom. I protected my kingdom single-handed before, and from now. I shall do it alone. But drive out that enemy of mine. One who is sitting fearlessly after deliberately doing such an unworthy act, will certainly kill me one day and take away my kingdom."

On knowing the firm determination of the king, some of his ministers went sorrowfully to Nara-

Vikrama Kumār's palace and having saluted the prince, they took their seats on one side with their faces darkened with deep mourning. On seeing them destitute of alacrity, the prince inquired:—Ah ! why do you suddenly look overwhelmed with grief. Now, tell me what is the cause of this? With their throak choked up for a while, with hot and deep sighs, the ministers of the king, wiping their eyes filled with the flow of unceasing tears caused by bewilderment of unbearable separation, said " O Kumāra ! What else can we-unfortunate persons—say ? Kumāra said:—What is it ?" They replied:—A long unendurable separation from you is ordained. On knowing their ideas by his cleverness in learning internal thoughts by external gestures the Kumāra said:—"Is it that my father orders for me banishment from his kingdom out of anger ? The ministers said:—"How can we utter the words which even the gods are afraid of using". Then, after due reception with clothes betet leaf-packets etc, the ministers went away. Nara-Vikrama Kumāra then, summoned his domestic servants to his presence and told them:—O good men ! my father, enraged with me for wounding the temples of Jaya-kunjara elephant, has ordered banishment from his kingdom for me, you go home, you can come back at a suitable time." Having fully satisfied his servants Nara-Vikrama Kumāra sent them home, full of towards him. Now, he told Śilavatī:—"Dear ! You go to your father you can return at a suitable time". On hearing these harsh words, Śilavatī unable to endure even a moment's pain of separation began to lament loudly with a constant flow of dark tears blackened by collirium on her eyes—resembling the dark waters of river Yamunā (Jamnā). Nara-Vikrama Kumāra made his queen calm by sweet words of various kinds but she was not, in the least, willing to have a moment's separation. The Kumāra again persuading her, said:— Dear ! Uneven, impassable roads and paths are unsuitable and annoying for persons who have brought up in happiness from birth; you have not still regained your usual strength; besides, your two children are dependent on you. Do me the favour, therefor, of desisting from this ill-

conceived idea. Śilavatî replied:— O Ārya-putra ! (son of an honourable man). Do you remember the advice given by my father, the other day ? Kumāra said—" I do not quite remember it." Śilavatî said:—" My father told you like this—This, my only daughter, is an excellent repose of my confidence; you, therefore, act in such a way that she may become your sonstant companion like the shadow of your body." Kumāra replied:— O beloved ! yes yes, I now perfectly remember those words. She said:—Then, why do you prevent me from accompanying you ? Kumāra said—I prevent you from coming with me on account of exertion of bad roads. If, however, you are really desirous of coming with me, you make yourself ready. Leave aside all ideas of living in palaces and abandon tenderness." Śilavatî replied:— "Perfectly desirous of suffering pleasure and pain equally I am ready." Equipped with a bow in his hand and an arrow-case full of arrows on his back— accompanied by Śilavatî and two young princes, the citizens sleeping happily—the sound of music having been stopped—the body-guards lying in their usual places— the watch-gaurds becoming careless and while sending away his domestic servants in various directions, Nara-Vikrama Kumāra went out of the town and by constant journeying, he reached foreign territories.

On hearing the news of the Kumāra's going to foreign countries, the citizens began to lament bitterly. Even the ministers left off all administrative work and becoming bewildered as if all their belongings had been stolen away, they went to the king and began to reproach him:—Even for a very trivial business you used to consult us before doing it, but you did not even ask us anything in this serious work of tremendous significance. O great king ! Is it praise-worthy on your part to act thus ? For an insignificant affair, you banished the prince who was very clever in bearing the burden of governing our entire kingdom ! Has any king treated his son—who was dear to him as his own life—so meanly, only for the sake of a wicked elephant ? Or Is it that all the elephants living in the vicinity of Vindhya Mountains have been stolen away by robbers that you

became so perplexed? Over and above that, what wrong did the Kumāra do in giving protection to a helpless respectable pregnant woman? Fathers are satisfied even with wicked pranks of their children. You have spread your infamy with your own hands and religious preceptors will also discard the kingdom of King Nara-simha. You take back the signet rings of our appointment as ministers along with our wealth and property and make us free from your service. O lord! we cannot tolerate the the touch of the dust of such infamy. "On hearing this, the King was much grieved at heart and immediately admitting his fault, he told the ministers:—O good!-hearted ministers! You give me pardon for my fault that I took this rash step without asking you. On account of intense anger, I could not make out what was right and what was wrong. But from what you say that one would not like to forsake his own son although the son may be blame-worthy, I now understand that Laxmī (the Goddess of Wealth and Prosperity) has cheated me under the pretext of this incidence. I also understand that since you are ready to resign your much-coveted post of a minister, I do admit that officers who are devoutly attached to the State are good-minded, but my only son capable of bearing the burden of government of my entire kingdom, went away to a foreign land and you are now ready to discard me. I am not able to suffer the pangs of both the incidents. I request you to attend to your usual work, and make inquiries in every way you possibly can, about the where-about of the prince. This is not an occasion for manifestation of anger."

By the judicious persuasion of the king the ministers accepted the King's proposal and sent experienced horse-men in all directions for making inquiries about the Kumāra's whereabouts. They made careful inquiries in various provinces for many days but unable to trace out any news about the Kumāra they returned home and informed the king who was sitting with his ministers in the assembly-hall about the failure of their mission. The King was extremely sorry. The ministers told the bēwailing king:—"O good king!

What is the use of sorrow or lamentation now ? Can Cintā-maṇi (the thought-gems) lost from the palm of the hand, be re-gained repeatedly? Can royal wealth chastised by a penalty of injustice ever enter royal palace again ? Can a wise good-natured man, greatly insulted without the slightest cause, possibly come back?"

The king said:—"It would have been better if you had prevented him in the beginning. The ministers told the king:— It would have been much better if you had not insulted him in the beginning. If the wise intellect developing after the deterioration of a noble cause, manifests itself in the beginning, O good king! what else cannot be accomplished? Really fortunate are the persons, who, having grasped the thing in general, and having grasped the thing in general and its essence by the greatness of his inherent intellect in the beginning, hold it tightly like the mouth of a serpent. The king said "What you say is quite true; but ah! how will the prince, accompanied as he is only by his wife, walk a very long distance without a vehicle? The ministers said:— O good king! The Fate that did this separation—the same Fate— will also speedily take the prince far." Becoming distressed for a long time, the ministers again sent spies to various countries, with the object of getting news about the whereabouts of the prince, and then they went home. The King went into his harem for the purpose of pacifying the sorrow of Queen Campaka-Māla who was distracted by the pangs of separation from her son.

In course of time, Nara-Vikramā Kumāra, after a long journey, came to a sea-port town named Syandanapura—which was built by the satisfied Prajāpati (Viśvakarman—the architect of the gods) for Laxmī-dēvī—who had been annoyed by walking in forests of Lotus-flowers for a long time—for her residence—which prevented the entrance of the rays of the Sun by splendid trees of various kinds and which was full of numerous millionaires. Ignorant of the distinction between houses of the rich, as well as, of the poor, Nara-Vikrama Kumāra entered the house, of a gardener named Pāṭala located near the main gate of

the town. Immediately on seeing him, Pātala knew from the excellence of his features:—"He is some great man; and advancing towards him, he received him respectfully. The Kumāra took his lodging in house shown by the gardener and Pātala began to serve him with disinterested affection as if he were his brother. Kumāra also began to pass his days there, like a monkey separated from his flock.

When all the money in his possession had become exhausted, one day, Pātala told Nara-Vikrama Kumāra:—"O good man ! O illustrious man ! How can any one maintain himself without work ? Therefore, leave off your idleness and take one portion of my garden. Gather flowers and having prepared garlands of various shapes and colours, sell them on public roads; you will thereby be able to maintain yourself comfortably " The Kumāra thought:—

जह जह वाएइ विही विसरिसकरणेहिं निदूरं पडहं ।

धीरा पहसितवयणा नच्चन्ति तहा तह च्चेवं ॥ १ ॥

1. Jaha jaha yāēl vihi visarisa-karanēhim niṭṭhuraṃ paḍaḥam
Dhīrā pahasita vayaṇā naccanti tahā tah ccēvaṃ. 1.

1. Persons of firm resolve, dance with smiling faces, to the tune of cruel drum which Fate beats, on account of variety of causes.

Although the proposal of Pātala was at variance with the the essential characteristic attributes of a Kṣatriya, the Kumāra accepted it on account of the persistence of the gardener. Nara-Vikrama Kumāra was daily going with Śīlavatī to gather flowers from the portion of the garden shown by Pātala, and after having prepared garlands of numerous designs Śīlavatī used to accompany Pātala's wife for the purpose of selling them on public roads By this, their income began to increase and they maintained themselves comfortably by the daily sale of flower-garlands.

When one day, Śīlavatī went on public roads for the selling of her garlands of expanded flowers, a millionaire mariner named Déhila enamoured of the beauty, youth, charm, and grandeur of Śīlavatī came there. He asked Śīlavatī:—O good woman ! for how much can these garlands be had ? She replied:—For five gold-mohurs". He, thought:—

दानेन वैराण्युपयान्ति नाशं, दानेन भूतानि वशीभवन्ति ।
दानेन कीर्तिर्भवन्तीन्दुशुभ्रा दानात्परं नो वरमस्ति वस्तु ॥ २ ॥

1 Dānéna valrāṇyupayānti nāśam, Dānéna bhūtāni vaśībhavānti
Dānéna kīrti-r-bhantīnduśubhrā Dānātparams varamasti
vastu. 1

1 By gifts, animosities go to destruction; by gifts, living beings become subdued; by gifts fame becomes shining like the Moon; there is no better object than the giving of gifts.

With the object of gaining the mind of Śīlavatī, the mariner Déhila, gave her three gold mohurs. Becoming delighted she gave him flower-garlands. Then the merchant gently told her:— O good woman! you do not give these garlands to any other person. I shall take them even by giving more money." Śīlavatī accepted the offer. Both of them went away to their respective dwellings. Déhila, thus, began to buy flowergardands dally from her, and by the gain of more money, Śīlavatī was giving him the garlands !

One day, Déhila kept a cargo-boat filled with costly groceries of various kinds, ready at the port, for a voyage to another port, and informed Śīlavatī:— ' O good woman ! tomorrow I am going abroad,, you come to a certain locality of the port with flowers of kunda (white Jasmjne) nava mālatī (a fresh variety of fragrant Jasmine) pātala (trumpet flower—Bignonia Suaveolens) atimuktaka (Dalbergia Gujeinensis), campaka (a tree with yellow, fragrant flowers) and other fragrant varieties and give them to me. I shall give you four times their value. Śīlavatī consented to go there joyfully but she could not grasp the real intention.

The next day she went to the appointed place, with the garlands. She saw the merchant sitting in the boat and when she extended her arms resembling the stalk of a lotus flower for the purpose of giving him flowers, Déhlla joyfully lifted her along with her flower garlands into the boat and placed her on the upper portion of the boat. Auspicious music drums began to beat loudly and the boat was ready to move on. With the sails on and with fast rowing, the boat moved on rapidly like an arrow discharged from a bow.

When Śīlavatī did not return home even after a long delay, Nara-Vikrama Kumāra, full of anxiety, began to make inquiries about her. When he could not see her, he asked the neighbours. He searched out all the public roads, squares, and public buildings. He made inquiries at various temples, inns, and gardens. He informed Pātala about the incident. Pātala also made careful inquiries about Śīlavatī, but when he could not get any news, he returned home and told the Kumāra:—O Kumāra Be patient and leave off timidity." The Kumāra said:— "I have nothing to be afraid of, but I cannot tolerate the piteous lamentations of these two children bewildered by separation from their mother. Pātala said:— "Any how, we must keep up our efforts for search; I am going in the Eastern direction, and you go with your children and make careful inquiries in streamlets, caves, pits, and uneven surfaces, on both the banks of the river, in the North." Saying 'Yes! I am doing that' the Kumāra went to the river-side, taking both his children with him. He quieted his two children without keeping them, in the least aloof from his side, and thought:—Ah! Is it possible that Śīlavatī must have been taken away by some body? Or, some one may have entrapped her? Or, she may be sitting somewhere owing to pain. Or, becoming offended with me, she may have become attached to some other person. But living always affectionately with her, I do not remember any cause of offence. However, even if she were offended, she would not abandon her children, because, love towards one's own children is immeasurable. Besides, there is no likelihood of her thinking, even mentally,

of any other person. Because, being born in such a high family, how can she spoil her chastity which is as white as the Moon? Or, who can read the unfathomable mind of females, resembling the net-work of bamboos, who show love externally but who, at heart, are full of deception? Females say out something quite different in the beginning and their behaviour is quite the reverse; they fix their mind on another, and again, they do according to their own will. Those who can count the multitudes of stars in the 'sky; those who can estimate measurements of water in great oceans; and those who can fore-tell what is going to happen in future,—they also cannot know the mysterious deeds of females. It is true that females are such and there is no doubt as to this, but I have never seen any misdemeanour on her part. She is not in any way fit to be disregarded" With a firm resolution, Nara-Vikrama Kumāra kept his two children sitting on the back of the river and he entered the river, with the object of making inquiries for Śilavatī on the opposite bank and reached the mid-current. Just at this moment, because evil-minded Fate is un-controllable, and because, it is the nature of bhavitavyatā (what is destined to happen) to bring about events which are considered unsuitable, and also because of the preponderance of Védanīya Karma (Karma causing agonies), the river was flooded with torrential currents by heavy rains on mountains and became unfathomable. The foot-steps of the Kumāra became very unsteady in the current of water and he was drawn away into the flood of gushing water along with trees and sprouts, and drifted to a distant land. As a result of meritorious deeds in previous life, he caught hold of a large piece of board, and was able to get down on the bank of the river. Sitting under the shade of a big tree, Nara-Vikrama Kumāra thought:—How did all this occur unexpectedly viz—1. Banishment from my own town. 2. Coming here. 3. Separation from my wife. 4. Separation from my children, and 5. Being carried away along with the current of water? Why did my retinue suddenly go away in such a short time like a mass of dust set in motion by fierce wind or like an offering of food etc given to a deity? O

Fate! I do respectful salutation to Thee! Shower all calamities on me, instead on my family-members, by which other persons may live happily.

At this time, King Kīrtivarmā of the neighbouring Jayavardhana Nagara died suddenly from intestinal colic. He was without an heir and so, his ministers and feudatory rulers met together and they made a following panca-dīvyā-Five excellent objects:— viz 1. Female elephant with a Kalaśa in her trunk. 2. Horse. 3. Cāmara (a chowrie) 4. Chatra (an umbrella), and 5. Dhvaja (a banner) pure by ablation. Then they went in search of any person suitable for the kingdom. They could not find out any suitable man in the town, and so, they went out of the town with the panca-dīvyas and came to the place where Nara-Vikrama Kumāra was sitting, with his mind engrossed in anxiety. On seeing a big elephant with an extensive, terrible trunk coming swiftly towards him, the Kumāra thought:—It seems to me that Fate is now desirous of doing that which had been ordained by it previously; otherwise, why should there be an elephant with his trunk raised up, coming here? Or, let him come here and do whatever he likes, so that my pain of separation from my wife and from my children may be extirpated” With a roaring noise resembling the thundering of clouds, the elephant lifted up Nara-Vikrama Kumāra by her trunk and immediately placed him on his back. The horse made a neighing sound and there was a sudden outburst of Jaya-dhvani (Sound of Victory) The Kumāra surrounded by ministers and feudatory princes entered the town. There was great rejoicing in the town, and kings who had not been subdued before, came and bowed down low at the Kumār’s feet. Nara-Vikrama Kumāra thus had the entire kingdom under his authority, and he had elephants, horses, wealth, jewellery and prosperity of kingdom similar to that of King Narasimha. The Kumāra thus, began to enjoy various pleasures of this world, but the unbearable separation from his wife and children, was constantly pinching his heart like a thorn.

51. One day, a Jaina Ācārya named Sāmanta-bhadra-Sūri who was unassailable like a lion—who was capable of dispelling the darkness of ignorance like the Sun,—who was very pleasing like the Moon,—who was steady like Mandarācala—who was able to stand the tests of proving like original gold of standard quality—who was observing the rules of asceticism without any diversion—who was carefully protecting all living beings from injury—who was curbing his mental inclination by careful restraint—who was always tranquil—who was like the region of Rohaṇācala (the Rising Mountain—name of a mountain in Ceylon) for the gem-like thirty-six virtuous qualities—who was a treasure-house of intellect—who was as it were a treasure-house of Dharma—who was like a shining lamp in the world—who was like a merchant on Śiva-Mārga (the Path of Bliss)—who was like a blazing fire to the trees of Karmas—who was like a Nāga-damaṇi (Piper betel) in capturing the serpent of mahāt garviṣṭa Kandarpa the haughty God of Love—who was like an ocean for the current of one's own established customs and those of others—who was the locana (organ of sight) of the whole world—who was like a snare for deer to the organs of sense working at will in their respective spheres.—who was like a boat to living beings falling down into the ocean of worldly existence filled with waters of Mithyātva (wrong belief)—who was capable of bearing the great burden of pañca-vidha ācāra (the established usage, of five kinds—Jñānācāra. Darśanācāra—Cāritrācāra—Tapācāra—Vīryācāra)—who was establishing in Śrāvaka dharma (the duties of a Jaina layman) those devout persons who were unable to adopt Yati dharma (the duties of an ascetic)—who was introducing able persons to the duties of an ascetic, and who going about from one place to another and worshipping remarkable temples on the way,—came to the pleasure-garden outside Jayavardhana Nagara. It became known in the town, that.—An ācārya who is the receptacle of all virtuous qualities, has arrived. Some, with curiosity, some, owing to disgust of worldly cares and trouble; some with the object of clearing doubts; some with the object of doing great respect; some, for hearing the preaching

of dharma; in this way—a number of ministers, feudatory rulers, wealthy persons, merchants, magistrates, and citizens came to the learned Ācārya, and having paid homage to him, they took their appropriate seats on the adjoining ground. Then, directing his eye-sight resembling the shower of nectar on creatures tormented by the fire of dense Karmas acquired in previous existences, the Ācārya Mahārāja, commenced dharma-dēśanā (religious preaching) with a deep voice resembling the sound of kṣīra-sāgara (Milk-Ocean) churned by Mandarācala (name of a mountain used by the gods and demons as a churning stick when they churned the ocean for nectar):—

Preaching.

खरपवणपणुन्नकुसगलगजलविंदुचंचलं जीयं ।

सुररायचावचपलं खणेण वि गळइ सरीरवलं ॥ १ ॥

पेम्मंपि तुंगगिरिसिरसरंतसरियातरंगमिव तरलं ।

लच्छीवि छड्डुणुडुमरवंछिरी पेच्छइ छलाइं ॥ २ ॥

पयडपयट्टियदारुणविविहवियारा महासमुद्देव ।

निवडंति आवया आवयन्व निच्चं सरीरं मि ॥ ३ ॥

मणिमंततंतदिब्बोसहीणवा वारणेवि अविणासं ।

भुंजंता देति दुहं विसया विसवल्लरीउन्व ॥ ४ ॥

मिच्छत्तमोहमोहियमईहिं कीरंति जाइं पावाइं ।

भवसयपरंपरासु वि वेरिन्व मुयंति नो ताइं ॥ ५ ॥

पियपुत्तकलत्ताईण जाण कज्जेसु वट्ठियं बहुसो ।

परलोयपयट्ठाणं ताणि वि नो हुंति ताणाय ॥ ६ ॥

इय भो नाउं जिणधम्ममणुदिणं सरह सरहसे कुसला ! ।

जावज्जवि वज्जमहासणिन्व निवडइ न तुम्ह जरा ॥ ७ ॥

तीसे पडणे पुण छिन्नवक्खपुडया त्रिहंगवग्गव्व ।

उद्धियदाढाभुयगव्व हरिर्घरज्जा णरिंदव्व ॥ ८ ॥

सच्छंदगमणपरभीइजणणसच्चत्थसाहणविहीणा ।

चिर रिद्धिं सुमरंता सुचिरं तुम्हे किलिस्सिहिह ॥ ९ ॥

पज्जत्ते एत्तो जेपिण्ण जइ कामियाइं सोकखाइं ।

भोत्तुं वंछह ता वीयरायवयणे समुज्जमह ॥ १० ॥

- 1 Khara pavaṇa paṇunna kuṣagga lagga jala bindu caṇḍalam
jīyam
Surarāya-cāva-cavalam khāṇeṇa vi galai sarīra-balam 1
- 2 Pemmampl tunga gīrī sira saranta sarīyā taraṅgamīva tarālam
Lacchivi chaddṇuddamarāvamchi-rī pēcchai chāḷālm 2
- 3 Payaḍa-paṭṭiya, dāruṇa-vivha-viyārā-mahāsamuddé va
Nivanti āvayā āvayavva nīccam sarīram mi 3
- 4 Maṇimanta-tanta-divvosahīṇa vā vāraṇévi avīṇāsam
Bhunjantā dénti duhām visayā visaballāṇi uvva 4
- 5 Micchatta-Moha-mōhiya māhīm kīraṇṭṭi jāim pāvālm
Bhava-saya-paramparāsu vi verivva muyanti no tālm 5
- 6 Piyaputta-kalattāṇa jāṇa kajjésu vaṭṭiyam bahuso
Paraloyāṭṭāṇam tāṇivi no hunti tāṇaya 6
- 7 Jya bho nāum Jīṇadhammamāṇudiṇam sarahā sarahaṣam
kusalā
Jāvajjavi vajjāmahāsaṇivva nivadaḷ ua tumha jarā 7
- 8 Tisé paḍaṇé puna echinna pakkha pudayā vihaṅgavaggavva
Uddhiya dāḍhābhuyagavva harīya-rajjā ṇarindavva 8
- 9 Sacchanda-gamaṇa parabhi jāṇaṇa savvattha sāhaṇāvihīṇā
Oḷariddim suṃmarantā su-cīram tubbhé kilissihīha 9

10 Pajjantam étto jāmpiṇṇa jai Kāṁlyāim sokkhāim

Bhottum vāṇchaha tā vīyarāya-vayaṇé semujjamaha 10.

1. This life is fickle like the drop of water attached to the end of kuśa (a kind of grass considered holy and forming an essential requisite of several religious ceremonies) set in motion by sharp wind; and the strength of (this) body melts away at every moment like the transient arrow of the king of the gods.

2. Love also is unsteady like the wave on the river falling down from the top of a high mountain and wealth desirous of abrupt abandoning seeks out devices of escape.

3-4. Misfortunes capable of evidently manifesting fearful disorders, always invade the body like the churning of a great ocean. Pleasures of sense also, treated by gems, incantations magic and divine medicines, constantly give pain when enjoyed, like the poison-creeper.

5. The sins, which people bewildered by Mithyātva-Mohaniya, (infatuation by mithyātva-false belief) do not leave them, like an enemy, for a series of hundreds of bhavas (existences.)

6. Dear son, wife, and others for whom every one does evil deeds very often,—they even do not afford any protection for a journey to the next world.

7. Therefore, O wise men! so long as old age resembling an adamant hammer has not overcome you, you passionately practise Jina Dhārma (the dhārma propagated by Jineśvaras) every day.

8.-9. But with the advent of it (old age) you, by moving willfully, by causing fear to other persons and by becoming bereft of means of attaining Moksa, will try to remember your former happiness, and will be afflicted for a long time like a bird with his wings cut off or a snake with his teeth removed, or like a king having his kingdom taken away from him.

10. What more can be said? If you are desirous of enjoying wished-for objects of happiness then, adore the preachings of vitarāgas (exalted souls who are free from passions.)"

In this way, by the preaching of the fickleness of worldly objects, several persons were enlightened.

Being informed of the arrival of the Ācārya Mahārāja near the town, King Nara Vikrama accompanied by numerous elephants, horses, and attendants, went to the Guru Mahārāja on the next day with the object of getting some news about his wife and children. Having made respectful salutation to the Ācārya Mahārāja, the king thought:—Ah! his charm of features capable of bewitching the entire world; his eye—light resembling the shower of nectar; his melodious voice resembling the roaring of clouds full of water; his body adorned with all praiseworthy signs; and his speech delightful to all living beings! Besides, how can the Moon occluded by Rāhu or darkness of the Sun becoming deficient in heat or even the sea over-come by a mountain, be his equal? There is nothing past, present, or future that he cannot know. Let me, therefore, inquire about the news of my wife and children'. With this idea in his mind, King Nara Vikrama took his seat at an appropriate place and the Ācārya Mahārāja gave an instructive sermon. Several devout persons again had enlightenment. On getting a suitable opportunity, the King asked the Guru Mahārāja:—O Bhagavan! I am convinced that there is nothing that you do not know. Therefore, do me the favour of telling me when I shall be able to meet with my wife and children! Guru Mahārāja said:—O great king! By the practice of meritorious deeds, the Karma known as Antarāya Karma (a Karma causing hindrance to the acquisition of a wished-for object) will become abated and ultimately destroyed, and you will be able to meet them". The king replied:—O Bhagavan! I know it, but becoming bewildered on account of un-bearable pain of separation, I am unable to fix my mind on religious duties; mental self-control is the principal requisite of dharma, how is it possible for a person of my status in life? Therefore be pleased to show me any other remedy'. Guru Mahārāja said:—

जइ एवं ता पञ्जुवासेसु पइदिणं मुणिजणं, एयं खु परमोवाआ
वंछियकज्जसिद्धीए, जओ

विहइ निविडकम्मनिगदं पि हु मिदइं दुग्गइं ।

कहु कल्लाणवल्लिमुल्लासइ नासइ दुक्खसंगइं ।

वंछइ लच्छि पास घरिसप्पणु दप्पणु जिम पभासए

मुणिजणसंगमेवि किं किं जणु जं नवि सौक्खु पासए? ॥ १ ॥

If it be so, then, render service every day to muni-jana (best of ascetics; This, really, is the excellent remedy for the accomplishment of your wished-for object.

Because,

It (service rendered to a muni) breaks even the chain of dense Karmas; pierces also durgati (going to low existences) delights the creeper of happiness; dispenses with the association of misery; and wealth desires always to creep in at the side like an image on a bright mirror. Which ever is the happiness that a man does not get by association with munis?"

The king very joyfully accepted the wording of the Guru Mahārāja just as a patient accepts the medicine prescribed by a physician or as a man strayed away from a path does a hint for a good path, or just as a thirsty man accepts the news about a big lake full of clear water; and having done respectful salutation to the Ācārya, he went home.

When both the princes of Naravikrama Kumāra, bewildered with hunger and thirst were sitting on a bank of the river, a cow-herd who had gone into the town for the sale of his curds and whey, came there. On seeing the two boys who were as beautiful as a divine being and who were crying piteously the cow-herd asked them:—O boys! Why are you crying? Who brought you here? Or, who is your kinsman here? The older of the two brothers then narrated their entire account. On knowing

it, the cow-herd made them cheerful by giving them food and drink materials to eat and drink, and having allured them in various ways he took the two boys into his cow-pen, and handed them over to the chief cow-herd, who entrusted them to his wife. The chief cow-herd's wife took care of the two boys as if they were her own sons and she was keeping them constantly pleased by giving them pieces of savoury articles of food and other objects.

The chief cow-herd was a favourite of the King of Jaya-Vardhana Nagara. One day he went to Jaya-Vardhana Nagara, with a costly present, accompanied by the two boys to do respectful salutation to King Nara-Vikrama Kumāra. Having bowed down low before the king, the cow-herd respectfully presented the gift to the king. The king gave him tām̐būla (the leaf of piper-betel, together with areca nut, catechu, chunam and spices folded in the form of packet) with his own hands and inquired about causes of his pleasures and pain. Just at that time, the eye-sight of King Nara-Vikrama accidentally fell on the two boys who were sitting by the side of the cow-herd. The King was greatly delighted. He thought:— These two boys who were sitting by the side of the cow-herd are mine, let me, therefore, ask the cow-herd” With this idea in his mind, King Nara-Vikrama asked the cow-herd:— O good man! whose sons are these two boys? The cow-herd replied:—O good king! they are the sons of a relative of mine; my wife has nourished them from their child-hood.” The king demanded:—“Good Man! Say out truth” Becoming perturbed mentally, the chief cow-herd narrated the whole account commencing with his meeting the two boys on the bank of the river. King Nara-Vikrama was immensely delighted, and with an affectionate embrace he made the two boys sit on his lap. On seeing this incident, the chief cow-herd said:— O good king! From the various gestures and actions of the two boys I knew, in the beginning, that they must be the sons of some feudatory ruler or some general of an army or of some king, separated

from their parents by some mysterious circumstances in the way; otherwise, how are such strange sports of various kinds possible every day with them? They prepare elephants from clay by their natural intellect and pierce them with weapons; imagining artificial horses, they make them run; making chariots from mud they make them move on; and lifting powerful sticks imagined as weapons by their natural intelligence, they wield them. In this way, equipped with their four-divided army, they fight an imaginary battle, and give villages, towns, and other objects as presents of victory to children of the town. Such actions are not possible among children of ordinary people. Besides, whenever I came here to do respectful salutation to you, they insisted on seeing the royal palace, but very often I was coming either by alluring them with some cloth or object or by eluding them. To-day their eagerness was persistent, and without leaving my presence even for a moment, they came with me." The king thought:- This fortunate man has done me a great favour." Becoming greatly delighted, King Nara-Vikrama gave the chief cow-herd, the entire possession of the cow-pen and one hundred cows with hereditary rights from one generation to another of the kingdom; and after giving him numerous costly clothes, and betel-leaves, the king sent him home.

Having taken the two princes with him, King Nara-Vikrama went to the Ācārya and having done him respectful salutation with great devotion, the king narrated the entire account of meeting with his sons. The Ācārya Mahārāja said:- O king! Do you now remember what I told you the other day? The king replied:-O Bhagavan! I remember it fully as my own name. Guru Mahārāja said:-O fortunate man! There is nothing which cannot be accomplished by rendering service to saints. The King replied:- O Bhagavan! It is perfectly true. I am evidently convinced. What doubt can there possibly be? Now, do me the favour of dispelling my pain of separation from my wife." Guru Mahārāja, said:-O great king! Do not become hasty. Accepting the words of the Guru Mahārāja as true, the king went to his palace.

With favourable winds, the ship-owner Déhila began to move on swiftly in his ship, by the propelling power of the sails. At that time, by experiencing the cruel incident unheard of before, Śilavatī fell down in a swoon, with her eyes closed, on the flooring of the ship, as if struck by an accidental blow of thunder-bolt, like a campaka creeper cut off by a hatchet, saying "O darlings ! Ah ! most beloved ! why did such a misfortune overcome me ?" Attendants who were near-by, quieted her by cooling applications. When, after a moment, Śilavatī regained her consciousness, she becoming bewildered with the agony of separation from her beloved husband and two children, began to lament thus with a continuous flow of tears from her eyes:—O world-renowned all-powerful father ! Why do you now discard your own miserable daughter who was dearer to you than your life itself ? O King Narasimha ! why are you also, indifferent to the helpless wife of your own son carried away forcibly by a wicked man ? Ah ! Ah ! Even the gods are unfavourable now. Ah ! beloved husband ! Ah ! Family deity ! Ah ! all the dig-pāls (guardians of the eight cardinal points) Protect this unprotected woman being carried away by a wicked man. Protect me." On seeing Śilavatī lamenting loudly with a piteous voice, Déhila told her :—O good woman ! why do you lament thus ? Have patience I am not at all willing to do any wrong to you even in a dream. All this inexhaustible wealth is at your supreme sway, and you think me to be your own slave; accept the word swāminī (mistress of the house) for your own self, and know these servants to be your own for household work." Śilavatī replied :—O cruel-hearted ! O shameless ! O wile ! O evil-minded ! Go away from my range of vision, otherwise I will put an end to my life by suffocation. Ah ! I am born in a noble kṣatriya family. I am perfectly chaste from my birth. Are you not even ashamed of your life by uttering such filthy words before me ! Besides, let this body be tormented, let this life be destroyed, and let a series of misfortunes come on my head one after another, however, I will never give up the name of the husband given by my father." On knowing

this firm resolution of Śilavatī, the wicked merchant Dēhila prohibited the giving of food, and drink-materials to her. Although overcome by hunger, and thirst, Śilavatī did not abandon her firm resolution.

Becoming perfectly satisfied with the pure chastity of Śilavatī, the Goddess of the adjoining Sea, put Dēhil's ship into a whirl-wind. She set in motion violent wind resembling the wind of the time of annihilation of the world; she produced waves on water as tall as high mountains; she created terrible images of gandharva-nagara (mirages resembling the city of gandharvas) in the sky, and she displayed clouds accompanied by terrible roarings, and sharp lightning. The pilot of the ship became terrified; armed warriors became confused; oarsmen were alarmed; and Dēhila-the owner of the ship was greatly bewildered. At that time, a goddess from the sky said :—Ah ! Vile son of a merchant ! Destitute of judgment ! O love-sick, O libidinous ass ! Ah ! Fire-like ! Scornful like a bear ! Contemptible to the people like ajāgala stana-(nipple hanging down the neck of goats—an emblem of anything worthless or useless.) If you will harass Śilavatī, you will instantly perish " Then, with a white uttarāsaṅga (upper garment), he commenced the ceremony of worshipping the deity, and with a brass-vessel of incense, he respectfully entreated the goddess thus :—O goddess ! Pardon this only fault of mine as of your slave, and leave aside your anger. Henceforward, I will never commit such an offence. Gods are defenders of the obedient." The goddess, then, told Dēhila :—Ah ! If you will protect Śilavatī happily like your own mother, then, alas ! You will be kept alive " Becoming terrified of danger to his own life, Dēhila fully accepted what the goddess said. The goddess then removed all the unfavourable circumstances, and became invisible. With favourable winds, the ship took the right course, and the pilot, and other persons on the boat were pleased. The merchant was greatly satisfied and bowing down respectfully at the feet of Śilavatī, and having asked pardon for his misconduct, he said :—O lovely lady ! You

do not be sorry at all. I shall adopt some means by which you will be able to meet with your beloved husband." With these words, Déhila made her eat something, and gave her an upper-portion of the boat for her comfortable use during the voyage. Hence-for-ward Déhila was considering Śllavatī as his own mother, sister, deity, Guru, or his master's wife, and showing hospitality to her with good food, clothes, medicines, betel-leaves and other objects, he reached the port of his destination. By selling his groceries, Déhila acquired much wealth. After finishing all his work there, he made his way towards his own town. With failure of favourable winds, Déhil's boat took another direction, and reached Jaya-Vardhana Nagara. Anchor was cast, and the sails were lowered down. Déhila came down on shore with a number of his servants, and he went to King Nara-Vikrama with valuable articles from the other port, to be given as presents to the king. On receiving permission from the door-keeper, Déhila saw King Nara-Vikrama, and gave him the various presents. The king received him respectfully. Déhila sat with the King for nearly three hours, conversing about cities, and kings of the distant land, about his voyage on the sea, and about the merits, and de-merits of the various articles of his grocery. Late in the evening, Déhila requested the king:—O good king ! My ship is un-guarded. Night is coming on Please permit me to go. The king thought :—Let this merchant entertain me during the night, as I am forlorn with the pain of separation from my dear wife." Thinking thus, the king told him :—O good man ! You peacefully stay here with me. I shall send my men for the protection of your ship. Saying just as your Majesty orders," Déhila accepted the words of the king: King Nara-Vikrama sent his warriors for the protection of Déhil's ship. At that time, both the princes got up, and requested the king :—Father ! We are very eager to see it. With your permission we can go there." On knowing the idea of the two princes, King Nara-Vikrama gave them his permission to go. They went to the ship with their body-guards. After carefully seeing all the curious articles on the ship, both the brothers

slept there for the night. During the last quarter of the night, the younger of the two told his elder brother :—Brother ! Let us have some unprecedented story, so that we may be able to pass our night nicely here. The elder brother said :—My dear ! What is the use of listening to other stories, Hear our own interesting account." He replied, " Well, let it be so." The elder brother, then, commenced the following account :—

"Our mother went to public roads with flower-garlands in her hands, but she did not return home. Even with careful search in the whole town, no clue about her whereabouts was obtained. Our father, also, becoming distressed, went to the bank of the river with both of us. While crossing the river with the object of making inquiries about our mother on the other bank of the river, our father was dragged in water, and, being carried away in the swift current of waters of the river, he went away to a distant land. We both of us, were helpless, and a cow-herd took us to his cow-pen. We grew up there. One day, we went to see the king. The king—our father—recognised us. While living here we came to the ship out of curiosity." In this way, the elder of the two, narrated the account to his younger brother. Śilavatī, who was staying in the adjoining compartment over-heard the whole account from its beginning and becoming greatly delighted on knowing the indescribable but entirely experienced account given by her sons, with her bodice torn on account of intensive horripilation of joy, and with the flow of milk from her breast owing to love for her children, at once went to them saying "O sons acquired after a long time ! Come and give a loving-embrace to me—your mother. She told them her previous account. Her elder son recognised her perfectly well. With both her sons clinging fast to her neck, she began to lament with a faltering tone expressive of a long-continued violence of the agony of separation. On knowing the true state of affairs, the attendants of the two princes, consoled her disturbed mind.

At Sun-rise, one of the attendants speedily went to King Nara-Vikrama and told him :—O great king ! Your beloved—

-our queen-has met with her two sons on the ship of this merchant. Becoming extremely delighted, the king asked the ship-owner with astonishment:-“O good man! What is the true account? Becoming frightened, Déhila said:-“O good king! In the first place, please favour me with the grant of protection to my life, and I will tell you the whole account. The king accepted his request, and Déhila narrated the complete account including his attachment towards her, her being carried away in his ship, her lamentations, his own allurements to her, and threat of danger to his life from the Goddess of the Sea. On hearing this, King Nara-Vikrama allowed the merchant to go away along with his ship and merchandise. Then, Śīlavatī was seated on an elegant female elephant, equipped with a capacious umbrella and white chowries on each side, and she entered the royal palace with great pomp, being honoured and praised by the people at every step, and giving gifts of gold to the poor and helpless, at numerous places. The king celebrated a festival of rejoicing for eight days in the town. The king, putting on costly garments after bath and anointment, relating his own previously experienced incident to Śīlavatī who was extremely delighted at heart and was surrounded by her two sons, and carefully listening to the episode of her abduction, accidentally remembered the unparalleled good^{er} behaviour of gardener Pātala. The King told Śīlavatī:-Dear! Even a father cannot be as affectionate as that great man- the gardener. Śīlavatī replied := Dear husband! What you say is quite true. You confer favour on him by giving him affluent wealth. Ah! dear! ready accomplishment of the desires of one's benefactors is the fruit of wealth which is as fickle as the clouds of the late evening.” King Nara-Vikrama accordingly sent for the gardener from Syandana Nagara. Gardener Pātala was made a king of a province, and he was given many elephants, horses, chariots, armed warriors, wealth, and many articles suitable for a kingdom.

One day, King Nara-Vikrama, accompanied by Queen Śīlavati and the two princes, went to the pleasure-garden outside

the town, with great pomp. On seeing the Guru Mahārāja there the King respectfully knelt down at the feet of the Ācārya and narrated the whole account of the acquisition of his wished-for object—the Queen Śilavatī. Guru Mahārāja said:—O King! Many such auspicious objects of various kinds, are attained by rendering service at the feet of sages. The words of the Guru Mahārāja are infallible “Ah! the glory of Jaina Dharma! Ah! I am also fortunate, in every way, that I met with such a worshipful Guru.” While reflecting on this topic, King Nara-Vikrama earned for himself, the divine truth of samyaktva (right belief) the Kalpa Vrikṣa (the Wishing Tree) of Bliss. Guru Mahārāja said:—“O King! Henceforth, you accept Jaina Dharma with firm conviction.” The king replied:—O Bhagavān! Only extremely vigilant persons are suitable for Jaina Dharma. How can ordinary persons like myself observe the religious rites? Guru Mahārāja was at once led to realise that—As yet the knot of Moha (infatuation) is strong. The inclination towards Mithyātva (wrong belief) is fixed. The resistance to sensual pleasure is yet violently blended and religious preaching is especially only for the act of hearing. Friendliness is only suitable for him for the present. With this idea in his mind, the Guru Mahārāja said “O good King! If it be so, you render service to well-behaved sādhus. Extol Jaina Dharma, and sympathise with devout persons who are eagerly following the principles of religion preached by Jineśvaras. Your Karmas of very long duration, will thereby be destroyed” With perfect faith in the words of Guru Mahārāja, King Nara-Vikrama went to his own palace. While enjoying various worldly pleasures, the fame of King Nara-Vikrama spread in all directions.

Ācārya Mahārāja, establishing devout beings on the path of True Religion, left that place along with his disciples and illuminating the lotus-like hearts of devout persons by the rays of his nectar-like speech, the ācārya, in course of time, reached Jayanti Nagari. With the permission of King Narasiṃha he stayed in Campaka pleasure-garden outside the town, accompanied by a number of his ascetic-disciples who were always eager

in performing their religious duties. It became known in the town that an Ācārya well-versed in all the Siddhāntas has arrived in the pleasure-garden " People of the town went to do respectful salutation to the Ācārya Mahārāja and King Narasimha, also, accompanied by elephants, horses, charlots, warriors, and by his harem, went there. Having respectfully done Pancānga Namaskāra (obeisance done in a way that the five members of the body viz. arms -thighs-head-chest-abdomen touch the ground) to the Ācārya Mahārāja and the munis, the king sat on the ground and the Ācārya Mahārāja commenced religious preaching capable of dispelling moha (infatuation) and explaining the frailty of worldly objects. ॐ

५२

जहा-बलयासिंधु निम्नगवद्वीयं व दुष्टहं ।

को माणुसत्वं संपश्य, पमाएज्ज वियकरवणो ? ॥ १ ॥

खणोऽवि नाउकम्मस्स जाइ जेणाविजस्सरो ।

तेणेव मुच्छिओ लोओ निरुन्विग्गो कहं भवे ? ॥ २ ॥

भवेज्ज कोऽवि कि धीमं, निदाकरणलालसो ।

मंदिरे - हव्ववाहुग्गजालामालापलीविण ? ॥ ३ ॥

विणसे सुहगम्मेवि सप्पाहेओ पयट्ठइ ।

दुग्गेऽणते भवट्ठाणे जेन किंपि समीरण ॥ ४ ॥

इए से नियबुद्धीए ठाणे ठाणे विसीयइ ।

अन्ने सोक्खे न पावेइ, सिद्धिसद्वम्म संवळे ॥ ५ ॥

बळेण तेण किं कज्जं ? किंवा तेण धणेण वि ? ।

न जं सद्वम्ममग्गस्स उवयारे निजुजइ ? ॥ ६ ॥

जएज्ज सव्वहा धम्मे पमायपरिहारओ ।

जीवधायनिवित्तिमि पवित्तिमि सुहेसु य ॥ ७ ॥

सुषाहमोहसंबद्धा पानं कुर्वन्ति पाणिणो ।
तेण पावेण संतत्ता, निवडन्ति अहोगइं ॥ ८ ॥

ग दा इव वज्झन्ति जोणिलकखेसु जेगसो ।
किं किंदुःखं न पेक्खन्ति ते तिकखमवियक्खणा? ॥ ९ ॥

सम्हा एवं नाउं जइघम्मं सव्वहा समायरह ।
एसो खु तिव्व दुइजलणसमणधणवरिसणसमोजं ॥ १० ॥

सग्गापवग्ग मंदिर रोहण निस्सेणिदंडसारिच्छो ।
कम्म उभडविडविविहाडणेकधारुकडकुहाडो ॥ ११ ॥

अचिरेण दिस्सनिस्सेस सारनिस्सेयसो सुहत्थीहिं ।
अणुसरियव्वो सम्मं सुसत्तिजुत्तेहिं सत्तेहिं ॥ १२ ॥

- Jahā :—Valayāsīndhu nīmmagga vadabīyam dullaḥam,
Ko māṇusattam sampayya pamañña viyakkhans. 1.
2. Khano'vi nāukammassa jāi jēnā-viṇāssaro,
Teṇeva mucchio lōo niruvvigo kham bhavé ? 2.
3. Bhavēja ko'vi kim dhīmam niddā-karaṇelālaso,
Mandiré havvavāliugga-jālā mālāpa-līvié ? 3.
4. Viésé suhagammévi sappāhéo payattai,
Duggéṇanté bhavaṭṭhāṇé jé na kimpī samīhaé. 4.
5. Haé sé niyabuddhié ṭhāṇé ṭhāṇé viṭṭyai,
Anné sokkhé na pāvēi siddhisaddhamma sambalé. 5.
6. Baléṇa teṇa kim kajjam ? kim vā teṇa dhaṇeṇavi ?
Na jam saddhammamaggassa uvayāré nijujjai ? 6.
7. Jaēja savvahā dhammé pamāya-parihāraō,
Jīvagghaya-nivittimmi pavittimmi suhésu ya, 7.

8. Suyāi Moha sambaddhā pāvam kuvvanti pāṇiṇo,
Teṇa pāveṇe santattā nivadanti aho gāṃ, 8.
9. Gaṇḍā iva bajjhanti joṇilakkhēsu ṇegaso,
Kim kim dukkham na pèkkhanti té tikkhamaviyakkaṇa ? 9.
10. Tamhā evam nāum jaidhammam savvahā samāyaraḥa,
Esokhu tivva duhajalaṇasamaṇaghaṇa varisaṇasamo jam. 10.
11. Saggapavagga mandira rohaṇa nissénidanda sārīccho,
Kammubbhadavīda vīvīhāḍanekka dhārukkāḍa kuhāḍo 11.
12. Acirēṇa-dinna-nissesa-sāra-nisséyaso suhatthīhim,
Aṇusariyavvo sammam su-satti-juttehim sattehim 12.

As follows :—

1. Which wise man will be careless after having attained manuṣyatva (existence as a human being) which is difficult to be obtained like the seed of the fig tree sunk into a great ocean.

2. Even a moment of āyu karma (karma determining age-limit) is not gone. It is non-permanent. The world is infatuated with it. How can any one become free from distress ?

3. Can any intelligent man be so careless as to be eager for sleeping in a house burning in flames of fire.

4-5. People travel with provisions for journey even for a foreign country which can be easily reached. Those, who do not at all desire for any (provisions) for their journey in the dreadful, and endless positions of worldly existence, become grieved at every step, hurt by their own mean intellect; and they, unprovided with any provision in the form of True Religion for the attainment of *siddhi* (Final Emancipation) do not get any happiness.

6. What is the use of strength ? or what also, with that wealth which is not employed in the welfare of the path of True Religion ?

7. Becoming free from carelessness, always endeavour for True Religion, and, also, for abstinence from jīvagāta they (injury to living beings), and for efforts in meritorious deeds.

8. People entrapped in infatuation for their sons and others, do a wicked action, and distressed by that wicked action, they degrade themselves to a position in the lower region (hell).

9. They become fettered innumerable times in thousands of births as lower animals like elephants, and beasts and what severe miseries do not these ignorant persons experience?

10-12. Therefore, knowing this, practise Yati Dharma (duties of an ascetic) by all means. It is like a shower of rains for pacifying the fire of severe misery. Also, it is like the foot-path of a ladder for ascending svarga (heaven) and the abode of Final Beatitude; and it is like a sharp axe in cutting down the trees of Karmas. Besides, it soon gives most excellent niśśréyasam (Final Emancipation). It is certainly fit to be practised constantly for persons who are desirous of happiness and who are endowed with power of energy.

On hearing the preaching, the King said :—O Bhagavan ! Leaving off the care of my kingdom, I will entrust my son with the burden of my kingdom and I will take pravrajyā (religious mendicancy) as you advise." Guru Mahārāja said :—"It is proper for a man like yourself who is afraid of worldly existences. You do that work speedily, so that there may be no obstacle in it; and diligently avoid carelessness.

53. King Narasiṃha, then, returned to his palace and having done necessary work he called his ministers to his presence, and made them acquainted with his own intentions. The ministers readily comprehended the entire situation. The private individuals who had been sent previously for careful search of the Kumāra, came to the king, and, with a low bow, they narrated the entire account of Nara-Vikrama Kumāra to the king, beginning with his leaving the town and ending with his acquisition of the

kingdom of Jaya-Vardhana Nagara. The king was extremely pleased, and he made these persons contented by giving them more wealth than they ever expected to get. Then, the king sent Buddhi-Sāgara and other ministers for the purpose of bringing back Nara-Vikrama Kumāra to him. After a continuous journey for several days, they reached Jaya-Vardhana Nagara. On hearing the news of the arrival of the ministers, Nara-Vikrama Kumāra accompanied by a number of attendants, went personally to receive them. The ministers were made to enter the town with great pomp. King Nara-Vikrama respectfully honoured them as he would his own father, and at a suitable opportunity, he inquired about the object of their arrival there. The ministers replied:—O Kumāra ! The king is desirous of having dīkṣā (renunciation of worldly pleasures and adoption of ascetic life) and he is thinking of entrusting the burden of governing the kingdom to you. He has, therefore, sent us here with the object of taking you to him.” King Nara-Vikrama installed his elder son on the throne in his stead, and, accompanied by his army, he went with the ministers and reached the outskirts of Jayantī Nagarī in due course of time. On hearing the news of the arrival of Nara-Vikrama Kumāra there, King Nara-siṃha accompanied by his Queen Campakamālā went a long distance to receive him. As soon as Nara-Vikrama Kumāra saw his father coming to him, he was greatly delighted and getting down from the elephant, and going there with the ministers, he prostrated himself low at the feet of his parents. By seeing Nara-Vikrama Kumāra after a long time, his parents were extremely delighted and with an affectionate embrace, they made him sit on their laps. King Nara-Siṃha inquired about the Kumār's health, and after some time both of them went to their respective palaces. When asked, the Kumāra narrated all the account commencing with the time of his leaving his father's capital town. Experiencing much delight by meeting with each other after a long interval, they passed their days happily.

One day King Narasimha told Nara-Vikrama Kumāra:—

“My son! Strictly observing the customary usage of my ancestors and justly punishing rogues, I governed my kingdom for a long time. Now, you excel me by bodily strength, excellence of meritorious deeds, and valour, you, therefore, accept the kingdom and protect the country in accordance with our hereditary custom; and I shall practise the True Religion followed by my ancestors.” Nara-Vikrama Kumāra replied:—“Father! Please suspend this idea for the present. I am extremely eager for your *darśana* (meeting). I have come here after a long interval. This is not the appropriate opportunity for that auspicious deed. You remain a house-holder for a few years more.” The king said.—My dear son! Do you not see this head full of white hairs? Why do you not examine this skeleton-like body? These rows of teeth shake when I attempt to chew a little; my eye-sight cannot do the work of seeing objects; my whole body is full of wrinkles and my body has become disabled to do my work. O son! Do you not actually see my deplorable condition? Even after actually experiencing the disordered condition of my body by the loss of its former elegance, how can I possibly remain as a house-holder even for a moment, like the withered disc of the Sun gone to the West, and the disc of the Moon during early morning or like the withered leaves of an extremely old worn out tree, and the forest of lotus-flowers contracting at the setting of the Sun. You, therefore, leave off your insistence. Accept my words and be a helper in my religious affairs.” On knowing the firm resolution of his father, the Kumāra sitting still, as if he had been hurt by a thunder-bolt on account of agonies never previously undergone or as if he were prepared from plaster or as if he were engraved in a piece of marble or as if he were painted in a portrait, began to cry very loudly. The king quieted him with gentle words. Nara-Vikrama Kumāra accepted with great difficulty, the king’s proposal of his coronation. On an auspicious day, the coronation-ceremony of Nara-Vikrama Kumāra was performed in the presence of ministers, feudatory rulers, friends, grandees, and

citizens, and he was anointed with one hundred and eight Kalaśas amid great pomp. King Narasimha, giving paternal advice to Nara-Vikrama Kumāra said:- "Dear Son! Although you are an ocean of justice, politeness, truth, and a multitude of other gem-like qualities, it is my duty to give you some advice. This royal wealth is, like blindness without the formation of cataract; intoxicating without wine-drinking, and it is like darkness impenetrable to the rays either of the Sun or of the Moon. You should, therefore, act in such a way, that the fame of our family resembling the whiteness of the Moon, may not be stained; that the tree of our valour flourishing since a long time may not be broken; that the lotus-like morality of our family may not get withered; that roguish persons may not become un-restrained; that the public may not become estranged; and that your subjects may not be made miserable by the burden of heavy taxation. O Son! by acting in accordance with my advice, you will be able to secure all your wished-for objects according to your will in this world, and you will be happy in your next life."

34. Soon after giving advice to the Kumāra, King Narasimha went to Ācārya Mahārāja Sāmanta-bhadra Sūri. Now, King Nara-Vikrama had a big palanquin capable of being carried by one thousand persons, made ready for the dīksā of King Narasimha. After a bath, King Narasimha, putting on various ornaments on his body, sat on the palanquin. Strong persons, having put on clean clothes and excellent ornaments, carried the palanquin. Then, King Narasimha, having gone out of the town with great pomp, while giving valuable gifts to the poor and needy persons, with musical instruments of various kinds playing melodiously, being praised by bards, with songsters singing merrily, amid the enchanting sound of auspicious songs of females of the town, and amid elaborate dancing of dancing-girls, went to the Ācārya Mahārāja, and having come down from the palanquin, and going three times round, he knelt at the feet of the Guru Mahārāja and with an *anjali* (closed palms in the

form of a lotus) in front of his fore-head, he said :-O Bhagavān ! Please give me Bhāgavatī dīkṣā (a form of dīkṣā preached by the Tīrthānkāres) and rescue me from worldly miseries." Guru Mahārāja accepted his request. King Narasiṃha removed all the ornaments and costly garments from his body, and putting on only one cloth, he adopted the faultless dīkṣā which is like a thunderbolt in destroying the great mountain of Karmas in accordance with the injunctions laid down in the Siddhāntas, with an auspicious perfectly white shining thought-tint increasing at every moment by excellent calmness of mind. Guru Mahārāja at that time, gave him advice as follows :-

भणिओ य जहा-भइय ! एसा संसारसिंधुनावव्व ।

तुमए गहिया दिक्खा ता सम्मं उज्जमिज्जासु ॥ १ ॥

मा काहिसि खणमेक्कंपि पापमित्तेहिं दुहनिमित्तेहिं ।

संसग्गिं दुक्खेहिं विसय-कसाएहिं सह भइ ! ॥ २ ॥

एवं चंकमियव्वं भोत्तव्वं एवमेव सइयव्वं ।

एवं भासेयव्वं इच्चाइ निवेइयं गुरुणा ॥ ३ ॥

1 Bhaṇiö ya jahā-Bhaddiya ! Esā samsāra sindhu nāvavva

Tumaé gahiyā dikkhā tā sammam ujjamijjāsu 1

2 Mā kāhisi khaṇamékkampi pāpamittéhim-duha nīmittéhim

Samsaggim dukkéhim viṣaya-kasāéhim saha bhadda ! 2

3 Evam camkamiyavvam bhottavvam évaméva saiyavvam

Evam bhāséyavvam iccāi nivéiyam guruṇā 3

1. And he said as follows:- O fortunate man ! You have taken this dīkṣā which is like a ship for crossing the ocean of saṃsāra (worldly existence.) Therefore, make strenuous effort by all means.

2. O illustrious man ! Do not have association, even for a moment, with sensual pleasures and passions, which are bad

counsellors and which are sources of misery.

3 You should move about thus with carefulness. You should eat thus. You should sleep thus. You should talk thus. All these were explained by the preceptor.

Then, making his body lean by the continuous observance of fastings of two days, three days, and thirty days at a time, by going about unrestrictedly in villages, towns, cities, by studying diligently the rituals of an ascetic, by becoming perfectly occupied in ceremonials prescribed by the Siddhāntas, and by the destruction of all his Karmas, while protecting-Saṁyama Dharmā (duty of an ascetic) as if it were his own wealth, King Narasiṁha eventually attained Final-Emancipation. His son King Nara Vikrama ruled over the kingdom of two places, and, having entrusted the government of the two kingdoms to his sons, he, also, took Bhāgavatī dīkṣā. After practising severe penance, he was born as a god in Māhendra dévaloka-

End of King Narasimha's Story.

“O King Nandana ! I narrated the life-incidents of excellent persons as desired by you. By hearing it, O King ! You, also, engage yourself so diligently in religious practices that, in a short time, your life may become exemplary to excellent persons.

On hearing this, King Nandana prompted by an intense feeling of abhorrence to worldly objects, requested Guru Mahārāja “O Bhagavan ! You are like a shower of nectar to living beings heated by the fire of worldly miseries, like a treasure of eatables to hungry persons, like Cintāmaṇi (thought-gem capable of fulfilling all desires) to people dominated by misfortune, like a lamp capable of illuminating objects in a mountain-cave invisible through darkness, like a residential-island for persons drowned in a great ocean, and you are like an excellent *Sārvabhauṣa* leader of a caravan) to people making vain struggles for finding out a way in a dreadful forest. I was very fortunate in meeting with you. O ornament of the noble lineage of compassion ! I

sincerely wish that you get me safely through the ocean of worldly existence which is unfathomable with the mass of water in the form of endless, terrible, and immeasurable Mithyātvā (wrong belief), which is non-navigable on account of great whirlwinds in the form of *Moha* (infatuation), which is full of series of waves in the form of constantly occurring births and deaths, which is filled with the mire of passions; which is overwhelmed with multitudes of crocodiles in the form of diseases befalling in various ways; which is impenetrable on account of the darkness of ignorance needing careful consideration; which is terrible like a battle-fight to timid persons as it is naturally inaccessible, fearful, interwoven with evil consequences, ungrateful, and a source of grief, exertion, and other troubles, and a source of commotion; and which is capable of causing intense horripilation by meditating calmly from various stand points, by becoming my pilot of a ship-in the form of faultless asceticism-whose holes are covered by tightly fitting precepts of Jñāna (knowledge) and Darśana (perception) which is very firmly encrusted with an adamantine plastering of stoppage of Karmas-which is bound for the Path of Renunciation by the force of the wind of penance which is unshaken by the waves of other philosophical doctrines, and which is filled with thousands of gems in the form of various kinds of virtuous conduct." Guru Mahārāja said-“O good King! do not delay now.” King Nandana then, entrusted the burden of government of his kingdom to his son, and having renounced royal wealth, as if it were a malady, he came out from the state of a house-holder like a bird from a cage, and became a Jaina ascetic, endowed with five varieties of samiti (carefulness in making movements), restrained with three kinds of *guptis* (guardedness with regard to activities of mind, speech, and body) who was able to conquer all the *parisahas* (troubles created by other agencies), who was powerful in subduing all the passions and who was capable of pacifying all sinful acts. In course of time, Nandana Muni studied Eleven Āngas, and although his body was becoming lean by practising, without the least disturbance severe austerities, of one month's duration each, difficult to be

undertaken by timid persons, with the object of destroying previous Karmas not atoned for, during past existences, he began to move about without any restriction

55. Besides this, Nandna Muni devoutly adored the Viśa-sthānakas (the Twenty Exalted Dignitaries) which are chiefly instrumental in the attainment of Tīrthāṅkara Gotra Nāma Karma in the following manner:—

सर्वजगजीवबंधुरबंधवभूषे जिणे जियकसाए ।
सिवपंथसत्थवाहे तत्थाहिं गिराहिं थुणमाणो ॥ १ ॥

धवगयजरमरणभए सिवमयलमणंतमक्खयं पत्ते ।
परमेसरे य सिद्धे समिद्धसोक्खे नमंसंतो ॥ २ ॥

सन्नाणचरणदंसणमहाभरुद्धरणपच्चलसहावं ।
चाउवन्नं संघं एकं सरणंति मत्तंतो ॥ ३ ॥

करुणोयहिणो गुत्तणो पंचविहायारधरणधीरस्स ।
अणुर्वकयंजणाणुग्गहभावं सम्मं पसंसंतो ॥ ४ ॥

सद्धम्मसिद्धिलचित्ते सत्ते धम्मे थिरीकरेमाणे ।
परियायंपमुहथेरे उव्वूहंतो य भयवंते ॥ ५ ॥

ससमयपरसमयरूढणाढ-संसयसंहस्सनिम्महणे ।
सुस्सुसंतो निच्चं बहुस्सुए साहुणो पवरे ॥ ६ ॥

मासदुमासंतिमासाइविविहत्तवकम्मकरणपडिबद्धे ।
विस्सामणाढणा तह तवस्सिणो पडिचरेमाणो ॥ ७ ॥

अंगाणंगसरूवे सुयंमि सर्व्वन्नुनिच्छियत्थंमि ।
अणवरयं गयचित्तो तयत्थपरिभावणुज्जुत्तो ॥ ८ ॥

तत्तंत्यसहहाणप्पहाणसम्मत्तपवरवत्थुंमि ।
संकाइ दोसजालं परिहरमाणो पयत्तेण ॥ ९ ॥

नाणार्णं उवयारपमुहविणयंमि बहुविगप्पंमि ।

अइयारपरंपरयं वज्जंतो निज्जणबुद्धीए ॥ १० ॥

पडिलेहणापमज्जणपमुहावस्सयविहीसु विविहासु ।

सद्धम्मबद्धलक्खो खलियं निच्चंमि रक्खंतो ॥ ११ ॥

सीले पिंडुगमपभिइदोसविरहा वणसु पंचसुवि ।

पाणवहाईएसु य विसोहयंतो य मालिन्नं ॥ १२ ॥

पइसमयं संवेगाइभावणाजालभावणुज्जुत्तो ।

ससरीरेऽविहु निच्चं ममत्तबुद्धिं अकुणमाणो ॥ १३ ॥

वज्जवभंतरख्खं बारसभेयंमि घोरतवकम्मं ।

अनिगूहियनियसत्ती आयरमाणो य पइदिवसं ॥ १४ ॥

घम्मोवगारिसाहूण वत्थकंवलपभोकरवमुवगरणं ।

देतो कोहार्णं निच्चं चायं कुणंतो य ॥ १५ ॥

आयरिओज्झायतवस्सियेरसाहम्मियाण सेहाणं ।

कुलगणगिलाणसंघे देयावच्चंमि वट्ठंतो ॥ १६ ॥

एएसिंमि तहाविहआवयवसजायदुत्थचित्ताणं ।

ओसहदाणार्हंमि समाहिभावं च जणमाणो ॥ १७ ॥

अक्खरपयगाहसिलोगमेत्तयं सव्वया अपुव्वसुयं ।

अहिमयसुत्तत्थोऽविहु सुयाणुरागेण पढमाणो ॥ १८ ॥

भत्ति तह बहुमाणं तद्विट्ठथाण सम्मभावणयं ।

विहिगइणं चिय निच्चं सुयस्स सम्यं पयासितो ॥ १९ ॥

भव्वाण घम्मकहणेण पइदिणं पवयणुन्नइं परमं ।

सियदायसाहणेण य कुणमाणो सुद्धचित्तेणं ॥ २० ॥

सो नंदणमुणिवसहो इय वीसइठाणगाइं फासित्ता ।

तित्थंयरनामगोत्तं कम्मं बंचेइ परमप्पा ॥ २१ ॥

1. Savva jaga jīvabandhura bandhvabbhūé Jīṇé jiya-kasāé,
Sīvapanthasatthavāhé tatthāhim girāhim thūṇamāṇo. 1
2. Vavagaya jara maraṇa bhaé sīvamayaḷamaṇantama-
kkhaym patté
Paramésaré ya siddhè samiddhasokkhé namamsanto. 2
3. Sannāna caraṇa daṃsaṇa mahābharuddharaṇa paccaḷa saḷāvam
Cāuvvannam saṅgham ékkam saraṇanti mannanto. 3
4. Karuṇoyahiṇo guruṇo pancavihāyāraddharaṇadhīrassa
Aṇuva kayajaṇaṇuggahabhāvam sammam paṣamsanto. 4
5. Saddhammasiḍḍhila-citté satté dhammé thīrikarémāṇé;
Pariyāya-pamuha-théré uvayūhnto ya bhayavānté 5
6. Sasamaya parasamaya parūḍḍha gāḍha saṃsaya saḥassa
nimahaṇé;
Sussūsānto niccam bahussuṇé sāhuṇo pavaré 6
7. Māsadumāsa-timāsaīr-viviha tava kamma-karaṇa paḍibaddé
Vissāmaṇaiṇā taha tavassiṇo padīcarémāṇo. 7
8. Aṅgāṇaṅgasarūrvé suyammi savvanu-nīcchiyatthammi;
Āṇavarayam gayacitto tayatthaparibhāvaṇujjutto. 8
9. Tattattha saddahāṇappahāṇa sammattapavaṇa vatthummi;
Saṅkāldosajālam pariharamāṇo payattéṇa. 9
10. Nāṇāiṇam uvayārapamuha viṇayammi bahuvigappammi;
Alyāaparamparayam vajjanto niṇṇabuddhīé 10
11. Padilēhaṇā pamajjaṇa pamuhāvassayavihīsu vivihāsu;
Saddhammabaddhalakkho khalliyamniccampi rakkhanto 11
12. Sīlé pinduggamaṇapabhī dosavīrahā vaésu pancasu vi;
Pāṇavahāīesu ya visohayanto ya mālinnam. 12

13. Paisamayam saṃvégaī bhāvaṇā jāla bhāvaṇujjutto;
Sasarīre'viḥu niccam māmattabuddhim a-kuṇamāṇo. 13
14. Bajjhabbhantararūvam bārasabhéyampi ghora tava kammam
Anigūhiyaniyasattī āyaramāṇo ya pai-divasam. 14
15. Dhammovagāri sāhūṇa vattha kambala mokkhamuvagaraṇam;
Dento kohāṇam niccam cāyam kuṇanto ya. 15
16. Āyarlojjhāya tavassi thera sāhammiyāna séhāṇam;
Kula-gaṇa gilāṇasāṅghé véyāvaccāmmi vaṭṭanto. 16
17. Eésimpi tataviha āvayavasajāyadutthacittāṇam;
Osahadāṇāhiṃ samahibhāvam ca jaṇamāṇo. 17
18. Akkhara paya gāha silogaméttayam savvayā a-puvvasuyam;
Ahigaya suttatho' viḥu suyāṇurāgeṇa paḍhamāṇo. 18
19. Bhattim taha bahumāṇam taddiṭṭhāṇa sammabhāvaṇayam;
Vihigaṇam ciya niccam suyassa sammam payāsinto. 19
20. Bhavvāṇa dhamma kahaṇeṇa paḍiṇṇam pavayaṇunnaṃ
paramem;
Siyavāyasāhaṇeṇa ya kuṇamāṇo suddhacittēnam. 20
21. So Nandaṇa-muṇi vasaho iya vīsaṭṭhāṇagāim phasittā;
Tittayara-nāma-gottam kammam bandhē paramappā. 21

1. Having praised with suitable speech, the Jīnēśvaras who are like disinterested brothers to all the living beings of the world, who have conquered passions and who are like a leader of a caravan in showing the Path of Mokṣa (Final Ema-ncipation).

2. Having done obeisance to Siddhas (Liberated Souls) who have become free from the fear of old age and death, who are the great souls who have acquired Śivam (Final Beatitude) which is permanent, endless, and unperishing; and who enjoy uninterrupted happiness.

3. Having considered that the cāuvannanī saṅgham [the congregation of four units viz. Sādhus (ascetics), Sādhvis (nuns), Śrāvakas (male followers of Jineśvaras), and Śrāvikās (female followers of Jineśvaras) which is capable of bearing the great burden of Right Knowledge, Right Belief and Right Conduct, is the only resting-place.

4. Having extolled impartially the preachers who are the treasure of Compassion, who are courageous in carrying on the Ācāra (customary rites) of five kinds viz. 1. Jñānācāra. 2. Darśanācāra. 3. Cāritrāra. 4. Tapācāra and 5. Vīryācāra.) and who are intent on favours towards even people who have not done any service to them.

5. Having applauded the excellent saints who make steadfast in religious duties living beings whose mind had become slackened in the practice of True Religion.

6. Having rendered service to well-versed excellent sādhus (ascetics) capable of removing thousands of deep doubts relating to those of others.

7. Having become a place of repose for penitent ascetics who are busy with austerities of fasting for one month, two months, three months, and other austerities.

8. Becoming uninterruptedly engrossed in the sacred Learning embodied in Aṅgas or that outside the Aṅgas, whose various meanings have been ascertained by the Omniscients and becoming engaged in the repeated meditation of their meanings.

9. Carefully avoiding the net-work of doubt, and other blemishes regarding the excellent object-samyaktva predominant with right faith in the Sacred Knowledge and their meaning.

10. Abandoning by shrewd intéllect, the consecutive succession of transgressions about guidance in customary obeisance to Jñāna (True Knowledge), Darśana (Conation) etc.

11. Becoming devoutly attentive in religious duties such as āvaśyaka vidhi (inevitable ceremonies) viz pratilékhanā (careful examination of utensils by the eyes) pramāṛjana (cleansing) etc. and guarding oneself from transgression.

12. Becoming free from faults relating to alms, and their production etc. in s'īla (daily practice, as well as, morality) and cleaning the dirt from the five vows such as prāṇātipāta-(abstinence from injury to living beings) etc.

13. Becoming engaged, at every moment, in the net-work of renunciation towards worldly objects, and always not doing, in the least, mamatva buddhi (affectionate regard; Regarding as "mine" or one's own) towards his own body.

14. Practising every day severe penance of twelve kinds--in the form of external and internal austerities, without concealing his own capacity.

15. Giving clothes, woollen shawls, and other articles, to sādhus who have done service to him in carrying on his religious duties, and always abandonings anger and other passions.

16. Rendering service to Ācāryas (heads of the church), upādhyāyas (teachers), devout ascetics, venerable aged saints, co-religionists, and to Kula (a congregation of many families of ascetics), to gaṇa (a class of disciples of one ācārya), to diseased ascetics, and to sṛi saṅgha (a congregation consisting of sādhus (ascetics), sādhuīs (nuns), śrāvakas (male followers of Jineś, varas) and śrāvikas (female followers of Jineśvaras).

7. Reconciling the minds of these pious souls when they have become disheartened owing to some calamities, by the giving of medicines etc.

18. Reciting repeatedly the previously un-heard of words, syllables, verses, and metrical verses of praise, on account of his love for Sacred Learning, although he knew the sūtra and its meaning in every way.

19. Accurately displaying devotion and high opinion of the Scriptures, carefully reflecting on their meanings, and acquiring them in accordance with the prescribed order.

20. Elevating excellently with a pure mind, the status of the Siddhāntas by the daily preaching of religious doctrines with the help of syādvāda, to devout individuals.

21. The excellent Nandāna Muni—having thus performed the religious rites of *visaitihānagāi* (twenty exalted dignitaries)—the supreme soul—acquired the Karma named Tīrthaṅkara-nāma-gotra Karma.

Appendix No. 6

56. Ācārya Mahārāja Śrīmān Hēmcandrācārya Sūri describes the ascetic life of Nandana Muni in his well-known work Trisasthi Śalākā Puruṣa Caritram Parva 10 as follows :—

चतुर्विंशत्यब्दलक्ष्मीं जन्मतोऽतीत्य नन्दनः ।

विरक्तः षोडश्याचायसिमीपे व्रतमाददे ॥ २२० ॥

मासोपवासैः सतः श्रामण्यं स प्रकर्षयन् ।

न्यहापींशुद्गुणा सार्धं ग्रामाकरपुरादिषु ॥ २२१ ॥

उभाभ्यामपध्यानाभ्यां बन्धनाभ्यां च वर्जितः ।

त्रिभिर्दण्डगारवैश्च शल्यैश्च राहतः सदा ॥ २२२ ॥

प्रक्षीणचतुष्कषायश्चतुः संज्ञाविवर्जितः ।

चतुर्विकथारहितश्चतुर्थमपरायणः ॥ २२३ ॥

चतुर्विधैरुपसगरपरिस्वलितोद्यमः ।

व्रतेषु पञ्चसूद्युक्तो द्वेषी कामेषु पञ्चसु ॥ २२४ ॥

पञ्चप्रकारस्वान्यायप्रसक्तः प्रतिवासरम् ।

विभ्राणः समितीः पञ्च जेता पञ्चेन्द्रियाणि च ॥ २२५ ॥

षड्जीवनिकायत्राता सप्तभीस्थानवर्जितः ।

विमुक्ताष्टमदस्थानः स नवग्रहागुप्तिकः ॥ २२६ ॥

दधद्दशविधं धर्मं सम्यगेकादशाङ्गभृत् ।

तपो द्वादशधा कुर्वन् द्वादशप्रतिमारुचिः ॥ २२७ ॥

दुःसहामपि सहिष्णुः परीषदपरंपराम् ।

निरीहो नन्दनमुनिर्वर्षलक्षं तपोऽकरोत् ॥ २२८ ॥

॥ सप्तभिः कुलकम् ॥

अर्हद्भक्त्यादिभिः स्थानैर्विशत्यापि महातपाः ।

दुरर्जमर्जयामास तीर्थकुचामकर्म सः ॥ २२९ ॥

स निष्कलंकं श्रामण्यं चरित्वा मूलतोऽपि हि ।

आयुःपर्यन्तसमये व्यधादाराधनामिति ॥ २३० ॥

ज्ञानाचारोऽष्टधा प्रोक्तो यः कालविनयादिकः ।

तत्र मे कोऽप्यतिचारो योऽभून्निन्दामि तं त्रिधा ॥ २३१ ॥

यः प्रोक्तो दर्शनाचारोऽष्टधा निःशङ्कितादिकः ।

तत्र मे योऽतिचारोऽभून्निधापि व्युत्सृजामि तम् ॥ २३२ ॥

या कृता प्राणिनां हिंसा सूक्ष्मा वा बादरापि वा ।

मोहाद्वा लोमतो वापि व्युत्सृजामि त्रिधापि ताम् ॥ २३३ ॥

हास्यभीलोभक्रोधाद्यर्थन्मृषा भाषितं मया ।

तत्सर्वमपि निन्दामि प्रायश्चित्तं चरामि च ॥ २३४ ॥

अल्पं भूरि च यत्कदापि परद्रव्यमदत्तकम् ।

आर्त्तरागादथ द्वेषात्तत्सर्वं व्युत्सृजाम्यहम् ॥ २३५ ॥

तरश्च मानुषं दिव्यं मैथुनं मयका पुरा ।

यत्कृतं त्रिविधेनापि त्रिविधं व्युत्सृजामि तत् ॥ २३६ ॥

बहुधा यो धनधान्यपश्व्वादीनां परिग्रहः ।

लोभदोषान्मयाकारि व्युत्सृजामि त्रिधापि तम् ॥ २३७ ॥

पुत्रे कलत्रे मित्रे च बन्धौ धान्ये धने गृहे ।

अन्येष्वपि ममत्वं यत्तत्सर्वं व्युत्सृजाम्यहम् ॥ २३८ ॥

इन्द्रियैरभितेन य आहारश्चतुर्विधिः ।

मया रात्रावुपाभोजि निन्दामि तमपि त्रिधा ॥ २३९ ॥

क्रोधो मानो माया लोभो रागो द्वेषः कलिस्तथा ।

पैशून्यं परनिर्वादोऽभ्याख्यानमपरं च यत् ॥ २४० ॥

चारित्र्याचारविषयं दुष्टमाचरितं मया ।

तदहं त्रिविधेनापि व्युत्सृजाधि समन्ततः ॥ २४१ ॥

यस्तपः स्वतिचारोऽभूद्वाह्येष्वभ्यन्तरेषु च ।

त्रिविधं त्रिविधेनापि निन्दामि तमहं खलु ॥ २४२ ॥

धर्मानुष्ठानविषये यद्वीर्यं गोपितं मया ।

वीर्याचारातिचारं च निन्दामि तमपि त्रिधा ॥ २४३ ॥

इतो दुरुक्तश्च मया यो यस्याहारि किञ्चन ।

यस्यापाकारि किञ्चिद्वा मम क्षाम्यतु सोऽखिलः ॥ २४४ ॥

यश्चमित्रममित्रो वा स्वजनऽरिजनोऽपि वा ।

सर्वः क्षाम्यतु मे सर्वे सर्वेष्वपि समोऽस्म्यहम् ॥ २४५ ॥

तिर्यक्त्वे सति तिर्यश्चो नारकत्वे च नारकाः ।

अमरा अमरत्वे च मानुषत्वे च मानुषाः ॥ २४६ ॥

ये मया स्थापिता दुःखे सर्वे क्षाम्यन्तु ते मम ।

क्षाम्याम्यहमपि तेषां मैत्री सर्वेषु मे खलु ॥ २४७ ॥

जीवितं यौवनं लक्ष्मीरूपं प्रियसमागमः ।

चलं सर्वमिदं वात्यानर्तिताब्धितरंगवत् ॥ २४८ ॥

व्याधिजन्मजरामृत्युग्रस्तानां प्राणिनामिह ।

विना जिनोदितं धर्मं शरणं कोऽपि नापरः ॥ २४९ ॥

सर्वेऽपि जीवाः स्वजना जाताः परजनाश्च ते ।

विदधीत प्रतिबन्धं तेषु को हि मनागपि ॥ २५० ॥

एक उत्पद्यते जन्तुरेक एव विपद्यते ।

सुखान्यनुभवत्येको दुःखान्यपि स एव हि ॥ २५१ ॥

अन्यद्वपुरिदं तावदन्यद्धान्यधनादिकम् ।

बन्धवोऽन्येऽन्यश्च जीवो वृथा मृशति वालिशः ॥ २५२ ॥

वसारुधिरमासास्थियकृद्विण्मूत्रपुरिते ।

वपुष्यशुचिनिलये मूर्च्छां कुर्वीत कः सुधीः ॥ २५३ ॥

अवक्रयास्तवेश्मेव मोक्तव्यमचिरादपि ।

कालितं पालितं वापि विनश्वरमिदं वपुः ॥ २५४ ॥

धीरेण कातरेणापि मर्तव्यं खलु देहिना ।

तन्म्रयेत तथा धीमान्न म्रियेत यथा पुनः ॥ २५५ ॥

अर्हन्तो मम शरणं शरणं सिद्धसाधवः ।

उदीरितः केवलमिधर्मः शरणमुच्चकैः ॥ २५६ ॥

जिनधर्मो मम माता गुरुस्तातोऽथ सोदराः ।

साधवः साधर्मिकाश्च बन्धवोऽन्यत्तु जालवत् ॥ २५७ ॥

ऋषमादींस्तीर्थकरान्नमस्याम्यखिलानपि ।

भरतैरावतविदेहार्हतोऽपि नमाम्यहम् ॥ २५८ ॥

तीर्थकृद्भ्यो नमस्कारो देहभाजां भवच्छिदे ।

भवति क्रियमाणः स बोधिलाभाय चोच्चकैः ॥ २५९ ॥

सिद्धेभ्यश्च नमस्कारं भगवद्भ्यः करोम्यहम् ।

कर्मधोऽदाहि यैर्ध्यानाग्निना भवसहस्रजम् ॥ २६० ॥

आचार्येभ्यः पञ्चविधाचारेभ्यश्च नमो नमः ।

यैर्धार्यते प्रवचनं भवच्छेदे सदोद्यतैः ॥ २६१ ॥

श्रुतं विभ्रति ये सर्वे शिष्येभ्यो व्याहरन्ति च ।

नमस्तेभ्यो महात्मेभ्य उपाध्यायेभ्य उच्चकैः ॥ २६२ ॥

शीलव्रतसनाथेभ्यः साधुभ्यश्च नमो नमः ।

भवलक्षसन्निबद्धं पापं निर्नाशयन्ति ये ॥ २६३ ॥

सावद्यं योगमुपधिं बाह्यामोभ्यन्तरं तथा ।

यावज्जीवं त्रिविधेन त्रिविधं व्युत्सृजाम्यहम् ॥ २६४ ॥

चतुर्विधाहारमपि यावज्जीवं त्यजाम्यहम् ।

उच्छवासे चरमे देहमपि हि व्युत्सृजाम्यहम् ॥ २६५ ॥

दुष्कर्ममर्हणां जन्तुक्षयणां भावनामपि ।

चतुःशरणं च नमस्कारं चानर्शनं तथा ॥ २६६ ॥

एवमाराधनां षोढा स कृत्वा नन्दनो मुनिः ।

धर्माचार्यानिक्षमयत् साधून् साध्वीश्च सर्वतः ॥ २६७ ॥

षष्टिं दिनान्यनश्ननं पालयित्वा समाहितः ।

पञ्चविंशत्यब्दलक्षपूर्णायुः सोऽममो मृतः ॥ २६८ ॥

अथाधि प्राणतं पुष्पोत्तरनामनि विस्तृते ।

विमाने स उपपेदे शय्यायामुदपश्यत् ॥ २६९ ॥

अन्तर्मुहूर्तीभिष्यन्नः स तु देवो महर्द्धिकः ।

अपनीय देवदृष्यमुपविष्टोः व्यलोकयत् ॥ २७० ॥

विमानं देवसंपातं देवर्द्धिं च विलोक्य ताम् ।

दध्यौ विस्मतः प्राप्य कैनेदं तपसा मया ॥ २७१ ॥

सौऽपश्यच्चावधेः पूर्वभवं तच्च व्रतावनम् ।
 अहो प्रभावोऽर्हद्वर्भस्येति चेतस्यचिन्तयत् ॥ २७२ ॥
 अत्रान्तरे सुराः सर्वे तमुत्पन्नं सुरोत्तमम् ।
 संभूय बद्धाञ्जलयो जगदुर्मुदिता इति ॥ २७३ ॥
 स्वामिञ्जय जगन्नंद जगद्भद्र चिरं जय ।
 त्वं नः स्वामिजितं त्रायस्वाजितं विजयस्व च ॥ २७४ ॥
 इदं विमानं भवतो षयमाज्ञाकराः सुराः ।
 अमून्युपवनान्युच्चैरमूर्मज्जानवापयः ॥ २७५ ॥
 इदं च सिद्धायतनं, सुधर्मयं महासभा ।
 मज्जनौकोऽलंकुरुष्वामिषेकं कुर्महे यथा ॥ २७६ ॥
 एवं तैरमरैरुक्तः स गत्वा मज्जनौकसि ।
 सिंहासने सांघ्रिपीठे निषसादामराग्रणीः ॥ २७७ ॥
 दिव्येन पयसा तत्राभिषिक्तः कुंमपाणिभिः ।
 निन्ये च किंकरसुरैः सोऽलंकारनिकेतनम् ॥ २७८ ॥
 देवदूष्ये न्यधादंगे वाससी तत्र सोऽमरः ।
 अंगरागं भूषणानि किरीटप्रभृतीनि च ॥ २७९ ॥
 व्यवसायसभां गत्वा वाचयत्पुस्तकं च सः ।
 पुष्पादिषुजामादाय सिद्धालयमियाय च ॥ २८० ॥
 अष्टोत्तरार्हत्प्रतिमाशतं स्नपयति स्म सः ।
 भानर्चं च षवन्दे च तुष्टाव च समाहितः ॥ २८१ ॥
 गत्वा सुधर्मास्थानीं संगीतकमकारयत् ।
 विमाने तत्र भोगांश्च भुञ्जानोऽस्थाद्यथारुचि ॥ २८२ ॥

कल्याणकेष्वर्हतां स विदेहादिषु भूमिषु ।

अगाज्जिनान ववन्दे च सम्यक्त्वगुणभूषणः ॥ २८३ ॥

आयुर्विंशतिसायरोपममितं सोऽपूरि देवाग्रणीः ।

पर्यन्तेऽपि विशेषणः प्रतिकलं देदीप्यमानःश्रिया ॥

युष्मन्ति ह्यपरे त्रिविष्टपसदः षण्मासशेषायुषः ।

काप्युषैर्न तु तीर्थकृदिविषदोऽत्यासनपुण्योदयाः ॥ २८४ ॥

1. Catur-vimśatyabda-lakṣmim janmato atitya Nandanah
Viraktah Poṭṭilācārya-samīpē-vratamādadé. 220
2. Māsopavāsaiḥ satataḥ śramaṇyam ca prakarṣayan
Vyahārṣid guruṇā sārḍham grāmā-kara-purādiṣu 221
3. Ubhābhyāmapadhyānābhyām bandhanā-bhyām ca varjitah
Tribhirdandaḥ r gauravaśca śalyaiśca rahitaḥ sadā 222
4. Prakṣiṇa catuskaśaya ścatuḥ sañjnā vivarjitaḥ
Caturkathā rahitaścaturdharma-parāyaṇah 223
5. Caturvidhairupasargaira pariskhalito-dyamah
Vratēṣu pancasūdyukto dvēṣi kāmēṣu pañcasu 224
6. Pañcaprakāra-svādhyāya prasaktaḥ prativāsaram
Bibhrāṇah samittiḥ pañca-jētā pancāndriyāṇi ca 225
7. Saḍ jīva-nikāya-trātā sapta-bhīsthāna-varjitaḥ
Vimuktāṣṭamada sthānaḥ sa nava-brahmaguptikaḥ 226
8. Dadhad daṣavidham dharmam samya gekādaśāṅgabhrīt
Tapo dvādaśadhā kurvan, dvādaśa-pratimāruciḥ 227
9. Duṣsahāmapī sahiṣṇuḥ parīṣahaparamparām
Niriho Nandana Muni-r-varṣalakṣam tapo' karot 228

Saptabhiḥ Kulakam.

10. Arhadāhaktyādibhiḥ sthānairvimśatyāpi mahātapāḥ;
Durarjamarjayāmāsa Tīrthakrinnāma-karma saḥ 229

11. Sa niṣkalaṅkam śrāmaṇyam caritvā mūlato'pi hi;
Āyuh paryanta samayé vyadhādārādhanaṁmiti. 230
12. Jñānācāro'stadhā prokto yaḥ kāla-vinayādikaḥ;
Tatra mé ko'pyaticāro yo'bhunniṁdāmi tam tridhā. 231
13. Yaḥ prokto darśanācāro'stadhā Nih samkitādikaḥ;
Tatra mé yo'ticāro' bhut tridhāpi vyutsriḡā mī tam. 232
14. Yā kritā prāṇināṁ himsā sūksma vā bādarāpi vā;
Mohādvā lobhato vāpi vyutsriḡāmi tridhāpitām. 233
15. Hāsyā-bhī-lobha-krodhādyaḥ yaḥ mrisā bhāṣitam mayā;
Tatsarvamapi nindāmi prāyascītam carāmi ca 234
16. Alpam bhūri ca yat kvāpi paraḡavyamadattakam;
Attam rāḡādatha dvētat tatsarvam vyutsryā myaham 235
17. Tairaścam mānuṣam divyam maithunam mayakā purā;
Yat kritam trividhēnāpi trividham vyutsriḡāmi tat. 236
18. Bahudhā yo dhanadhānya paśvādīṇāṁ parigrahaḥ;
Lobha doṣāṇmayākāri vyutsriḡāmitridhāpi tam 237
19. Putré kaḡatré mītré ca bandhava dhānyé dhané grihé;
Anyésvapi māmatvam yat tatsarvam vyutasruḡāmyaham 238
20. Indriyairabhibhūtena ya āhāraścaturvidhaḥ;
Mayā rātrāvupābhōji nindāmi tamapi tridhā. 239
21. Krodho-māno-māyā-lobho-rāḡo-dveṣaḥ-kalīstathā;
Paśunyaṁ parakīrvādo'bhyākhyānamaparam ca yat. 240
22. Cāritrācāraṁviṣayam duṣṭamācaritam mayā;
Tadāham trividhēnāpi vyutsriḡāmi samantataḥ. 241
23. Yastapaḥ syaticāro'bhud bāhyésvābhyantarésu ca;
Trividham trividhēnāpi nindāmi tamaham khalu 242
24. Dharmānuṣṭhāna-viṣayé yadvīryam gopitam mayā;
Vīryācāram ca nindāmi tamapi tridhā. 243

25. Hato duruktaśca mayā yo yasyāhāri kincana;
Yasyāpākāri kimcid va kṣāmyatu so' khalah. 244
26. Yaśca mitramamitro vā svajano'rijano' pi vā;
Sarvah kṣāmyatu me sarvam sarveṣvāpi samo'smyaham 245
27. Tiryaktvé sati tryaṅco nārakatvé ca nārakāḥ;
Amarā amaratvé ca mānuṣatvé ca mānuṣāḥ. 246
28. Yé mayā sthāpitā duhkhé sarvé kṣāmyantu té mama;
Kṣāmyāmyemyahamapi téṣam maītrī sarveṣu mé khalu 247
29. Jīvitam yauvanam lakṣmī rūpam priyasamāgamah;
Calam sarvamīdam vātyānartitā-bdhitariṅgavat. 248
30. Vyādhijanmajatā-mṛityu grastānām prāṇināmīha;
Vinā jīnoditam dharmam śaraṇam ko'pi nāparaḥ. 249
31. Sarvé'pi jīvāḥ svajanā jātāḥ para-janāśca té;
Vidadhīta pratibandham téṣu ko hi manāgapi 250
32. Ēka utpadyaté janturēka éva vipadyaté;
Sukhānyanubhavatyēko duhkhānyapi sa éva hi. 251
33. Anyadvaṇṇurīdam tāvadanyddhānya-dhanādīkam;
Bandhavo'nyé'nyaśca jivo vrīthā muhyati bālīśah. 252
34. Vasārudhīra-mānsāsthi-yakrut-vīṇmūtra-pūrité;
Vapuṣyaśucinīlayé mūrchām kurvīta kaḥ sudhīḥ 253
35. Ava-krayāttavéśmēva moktavyamacirā-dapi;
Lālītam pālītam vāpi vīnaśvaramīdam vapuh. 254
36. Dhīreṇa kātarēṇāpi martavyam khalu dehīnā;
Tanmriyeta tathā dhīmānna mriyēta yathā punah. 255
37. Arhanto mama śaraṇam śaraṇam Siddha-sādhavaḥ;
Udīritāḥ kévalibhi-r-dharmah śaraṇamuccakāḥ. 256
38. Jīna-dharmo mama mātā guruetāto' thā sodarāḥ;
Sādhavaḥ sādharmaikśca bandhavo' nyattu jālavat. 257

39. Rīṣabhādīnstīrthkarānnamasyāmya-khilānapi;
Bharatairāvata-vidéhārhatopī namāmyaham 258
40. Tīrthakrīdbhyo namaskāro déhabbhājām bhavacchidé;
Bhavatī kriyamāṇaḥ sa bodhi-lābhāya coccakalī. 259
41. Siddhébhyaśca namaskāram bhaga vadbhyaḥ karomyaham,
Karmāldho'dāhi yai-r-dhyānīnā bhavasahasrajam. 260
42. Ācāryébhyaḥ pañca vidhācārébhya-sca namo namaḥ;
Yai-r-dhāryaté pravacanam bhava-chédé sadodyataiḥ. 261
43. Śrutam bibhrati yé sarvam śiṣyébhyo vyaharanti ca;
Namastébhyo mahātmabhya upādhyāyé bhya uccakalī. 262
44. Śīlavrata sa-nāthébhyaḥ sādhubhyaśca namo namaḥ;
Bhava lakṣa sannibaddham pāpam nirnāśayanti ye. 263
45. Sāvadyam yogamupadhīm bāhyamā-bhyantaram tathā;
Yavajjīvam trividhena trividham vyutarijāmyaham. 264
46. Caturvidhāhāhāramapī yāvajjīvam tryajāmyaham;
Ucchvāśé caramé déhamapī hi vyutsrijāmyaham 265
47. Duṣkaramaḥ garhaṇām jāntuḥsamaṇām bhāvanāmpī;
Catuḥ śaraṇam ca namaskāram cānaśanam tathā. 266
48. Ēyamārādhaṇā ṣoḍhā sa krītvā Nandano Munīḥ;
Dharmācāryānakṣamayāt sādhuṇ sādhuīśca sarvataḥ. 267
49. Saṣṭim dīnānyanaśanam paśayitvā samāhitāḥ;
Pancavimsatyabdalakṣapūrṇāyuh so'mamo mrutāḥ. 268
50. Athādhīprāṇatam Puṣpottara nāmni viśtrute;
Vimāne sa upapédé śayyāyāmuda-padyata. 269
51. Antarmuhūrtānniṣpannaḥ sa tu dévo maharddhikāḥ;
Apanīya dévaduṣyamupaviṣṭo vyalokayat. 270
52. Vimānam dévasampātam devarddhim ca vilokya tam;
Dadhyau sa viśmitāḥ prāptam kēnédam tapasā mayā. 271

53. So'paśyaccavadhēḥ pūrva-bhavam tacca vratāvanam;
Aho prabhavo'rhalddharmasyeti cétasya-cintayat. 272
54. Atrāntarē surāḥ sarvé tamutpannam surottamam;
Sambhnya baddhāñjalayo jagadur-muditā iti. 273
55. Svāminjaya jagannanda jagadbhedra cīram jaya;
Tvam nah svāmī jītam trāyasvājītum vijayasva ca. 274
56. Idam vimānam bhavato vayamājnākarāḥ suraḥ;
Amūnyupavanānyuccaīramū-r-majjāna vāpayah 275
57. Idam ca Siddhāyatanam Sudharmēyam Mahāsabhā;
Majjānanko'lankuruṣvābhīsekam kurmahé yathā. 276
58. Évam tairamararuktah sa gatvā majjanakasi;
Simbāsané saṅghripīṭhē nisaṣadā-marāgraṇīh. 277
59. Divyēna payasā tatrābhīkṣkṭah kumbha-pāṇibhīh;
Ninyé ca kiṅkara suraḥ so'laṅkāra-nīketanum 278
60. Déva-dūśyé nyadhādaṅgé vāsasī tatra so'marah;
Aṅgarāgam bhūṣaṇāni kirītaprabhu tini ca. 279
61. Vyavasāya-sabhām gatvā vācayat pustakam ca sah;
Puspādīpujāmādāya Siddhālayamiyāya ca 280
62. Aṣṭottarārhatpratimāśatam snapayati sma sah;
Ānarca ca vavandé ca tuṣṭāva ca samāhītah. 281
63. Gatvā Sudharma-māsthānīm saṅgīta kamakārayat;
Vimāné tatra bhogānsca bhuñjānsō sthādyathāruci. 282
64. Kalyāṇakēśvarhatam so Videhādīṣu bhūmīṣu;
Agājīnān-vavandé ca samyaktvaguṇa bhūṣaṇah 283
65. Āyur vimśati sāgaropamamītam so' pūri dēvāgraṇīh;
Paryanté'pl vīśé satah-pratikalam dēdīpyamānam śrīyā,
Muhyanti hyaparé triviṣṭapasadah saṁmāsaśeṣāyusaḥ,
Kvāpyuccaīr-na tu Tīrthakriddivīṣado' tyāsanna
puṇyodayāḥ 284

1. Becoming disgusted with worldly objects, Nandana (Muni) took the vow of asceticism under Poṭṭilācārya after the lapse of twenty-four lac (hundred thousand) years from his birth.

2. Illuminating his ascetic life by his constant observance of fasting of one month's duration at a time, he went about villages, towns, dwelling places etc, along with his Guru.

3.—7 Nandana Muni—devoid of two kinds of evil thoughts (ārtta dhyāna—meditation about doing injury to others, and raudra dhyāna—sentiment of wrathful injury) and of two varieties of bondage rāga—affection, and dvēsa—hatred)—always free from three kinds of chastisement (mana daṇḍa—mental chastisement, vacana daṇḍa—verbal chastisement, kāya daṇḍa—corporal chastisement), three kinds of gaurava (rasa gaurava—dignity of objects of taste, *riḍḍhi gaurava*—dignity of prosperity, *śātā-gaurava*—dignity of freedom from pain.) and three kinds of śalya (*Māyā Śalya*—a thorn like sting caused by deceit. *Niyāṇā śalya*—a thorn like sting caused by a firm resolution of obtaining worldly objects during next life, *Mithyātva-darśana śalya* (a thorn-like sting caused by wrong belief):—with four kinds of kasāya (passions) *Krodha*—anger, *Māna*, pride, *Māyā*, deceit, *Lobha* greed) perfectly destroyed,—with absolute freedom from four kinds of sañjnā. (consciousness) *āhāra sañjnā*—instinct from food, *bhaya sañjnā*—instinct from fear, *Maithuna sañjnā*—instinct for cohabitation. *Parigraha Sañjnā*, instinct for hoarding of property possessious etc),—without indulgence in *Vikathā* (irrelevant talk) about (1 *Rāja Kathā*—talk about a king, his ministers—his administration etc. 2 *Dēśa Kathā* talk about various countries, the habits and customs of their people, their morality administration etc. 3. *Strī Kathā*—talk about females, their appearances, forms of beauty, moral or immoral habits, love matters etc. 4. *Bhakta Kathā*—talk about eatables, food—materials, drinks etc.—and deeply engrossed in four kinds of dharma (1 *dāna-abhaya dāna* (giving protection to living beings, *jñāna dāna* (teaching of sacred writings) 2. *Śīla*—observance of chastity and teaching of morality to others. 3 *Tapa*—twelve kinds of penance. 4. *Bhāva*—Religious meditation about

self)—steadily unbaffled by four varieties of *upasarga* (hindrances) viz (1. Favourable and 2 Unfavourable troubles from friends; and 3. Favourable and 4. Unfavourable troubles from enemies)—absorbed in the five vows (1. *Prāṇā tipāt viramaṇa* — abstention from injury to living beings. 2. *Mriṣāvāda virmaṇa* abstention from telling a falsehood 3. *A-dattādāna viramaṇa*—abstention from taking a thing not given;—theft—stealing. 4. *Maithuna viramaṇa*—abstention from sexual intercourse. 5. *Parigraha viramaṇa*—abstention from hoarding of unnecessary possessions, property etc. —adverse to various kinds of pleasures of the five organs of sense—daily devoted to the five varieties of *svādhyāya* (study of the self) (1. *Vācanā*—reading, recitation, 2. *Prucchanā*—questioning, 3. *Prēkṣaṇā* deliberation 4. *Anu-prēkṣaṇā*—repeated deliberation, and 5 *Dharma Kathā*—religious stories; legends]—Nourishing the five *Samitis* 1. *Iryā-Samiti*—Carefulness in moving, about. 2. *Bhāṣa-Samiti*—Carefulness in speech 3. *Eṣaṇā-samiti*—Carefulness in acceptance of alms. 4. *Ādāna bhandā nikṣepaṇā-samiti*—Carefulness in taking and re-placing of utensils. 5. *Pāriṣthāpanikā-samiti*—Carefulness in the disposal of secretions from the nose and throat, and excretion (urine, foeces etc of the body)—Conqueror of the five organs of sense—Protector of the six kinds of living beings (1. *Prithivī kāyika*—earth-bodied. 2. *Ap-kāyika*—water-bodied. 3. *Téjas-kāyika*—Fire-bodied. 4 *Vāyu-kāyika*—air-bodied. 5. *Vanaspati-kāyika*—Vegetable-Bodied. 6. *Trasa kāyika*—Mobile living beings)—exempt from seven kinds of fear (1. *Iha loka bhaya*—fear of danger from objects or living beings of this world or about one's future in this life. 2. *Paraloka bhaya*—fear of danger from wicked gods or demons or of one's position in next life. 3. *Ādāna-bhaya*—fear of loss of one's wealth and property. 4. *Akasmād bhaya*—fear of un-foreseen misfortunes. 5. *Ājīvikā bhaya*—fear of the loss of the means of one's maintenance. 6. *Maraṇa bhaya*—fear of death and 7. *Apayāsa bhaya*—fear of dishonour)—perfectly free eight varieties of pride (1. *Jāti mada*—pride of one's family. 2. *Kula mada*—pride of one's noble lineage. 3. *Lābha-mada*—pride of one's acquisitions. 4. *Aiśvarya-mada*—pride about one's supreme authority. 5. *Bala-mada*—pride about

one's strength 6 Rūpa mada-pride about one's beauty. 7 Tapa-mada-pride about one's religious austerities and 8. S'ruta-mada-pride of one's Sacred Knowledge)—well-guarded with regard to the nine fences of the vow of chastity—They are:—

गाथा—

वसहि^१ कह^२ निसिज्जि^३दिय^४ कुड्दितर^५ पुव्वकील्लिए^६ पणिए^७ ।
अहमायाहार^८ विभूषणाय^९ नव वंभेचेरगुत्तीओ ॥

Gāthā

Va^१shi ka^२ha ni^३sijjā in^४diya ku^५dkintara pu^६vva kī^७lié pa^८ṇié

Ai^८mayāhāra vi^९bhūsaṇāya na^{१०}va Ba^{११}mbha^{१२}céra gu^{१३}ttio

1. (With regard to वसहि Vasahi वसति Vasati-Avoidance of a dwelling place frequented by females, lower animals (of both sexes), eunachs etc. 2. कह Kaha कथा Kathā Avoidance of familiar conversation or of religious preaching to females in secluded places-unattended by a number of other females and avoidance of talk on love-matters. 3. निसिज्जा nisijjā निषद्या niṣadyā-Avoidance of sitting on the seat occupied by a female or of sitting on the seat previously occupied by a female before the expiry of forty-eight minutes. 4 इंदिय - Indiya इन्द्रिय indriya-Avoidance of looking at the face, breasts, eyes, hands, feet, and other parts of the body of a female 5, कुड्दितर Kuddintara कुड्यन्तर Kudyantara-Avoidance of listening to amorous talks of lovers from an intervening screen or wall 6. पुव्वकील्लिय pu^६vvakī^७liya पूर्वकीलित pūrva krī^८ḍita-Avoidance of remembrance of sexual enjoyments previously done with females. 7. अहमायाहार aimāyāhāra आतमात्राहार atimātrāhāra-Avoidance of taking highly nutritious food and drink-materials in excessive quantities. 8. पणीय pa^८ṇiya प्रणीत pra^९ṇita-Avoidance of taking highly nutritious food and drink materials. 9 विभूषणा Vibhusaṇā विभूषणा Vibhusaṇā-Avoidance of adornment of body)—preserving the ten varieties of virtuous qualities of ascetic life (1. क्षांति kṣānti क्षमा kṣamā-forbearance. 2. मार्दव Mārdava-gentleness. 3. अर्जव ārjava-honesty.

4. मुक्ति (निर्लोभता) Mukti (nirlobhata)—freedom from avarice 5 तप tapa-religious austerity. 6 संयम Samyama—self-control. 7. सत्य satya—Truth 8. शौच (अचौर्य) Śauca (a-caurya)—purity of mind and body. 9 अपरिग्रह a-parigraha—A state of remaining without wealth and property. 10. ब्रह्मचर्य Brahmacharya (celibacy, chastity) —Well-stored up with (a knowledge of) Eleven Āngas—practising twelve varieties of तप tapa-religious austerities (Tapa is of two kinds viz बाह्य bāhya (external) and अभ्यन्तर abhyantara (internal).

Bāhya tapa is of the following six varieties—

अणसणमूणो^१ अरिया-वित्तीसंखेव^३ णं रसच्चाओ^४ ।

कायकिलेसो^५ संली-गया^६ य बज्झो तवो होइ ॥

Anaśaṇamūṇo^१ariyā-vittīsaṅkhevaṇam^३ ra^४accāo

Kāyaki^५léso sanlī^६ṇayāya bajjho tavo hoi.

(1. अणसणम् aṇasaṇam अनशनम् anaśanam—Remaining without food; observance of fasting. 2. ऊणोअरिया ūṇōariyā उणोदरिका unodarikā—Partial feeding; taking four or five mouthfuls less than what is necessary. 3. वित्तीसंखेवणं Vittīsaṅkhevaṇam वृत्तिसंक्षेप vṛittisaṅkṣepa—Taking of minor vows with the object of lessening the number and quantity of the articles necessary for maintaining oneself. 4. रसच्चाओ rasaccāo रसत्याग rasatyāga—abandoning of articles like milk, curds, ghee, molasses, oil, and sugar capable of producing passions 5. कायकिलेसो Kāya-kilēso कायक्लेश kāya-kleśa—Endurance of pains of लोच loca-plucking out of the hair of the head and beard and also exposure to rays of the Sun etc. 6. संलीनता Sanlīnatā contracting of body limbs.

Abhyantara tapa is also of six varieties

प्रायच्छित्तं विणओ वेयावच्चं तहेव सज्झाओ ।

ज्झाण उस्सग्गो वि अ अब्भितरओ तवो होइ ॥

Pāyacchittam viṇaō veyāvaccam tahéva sajjhāo

Jjhāṇa ussaggo vi a abbhintaraō tavo hoi

(1. पायच्छित्तं pāyacchittam प्रायश्चित्त prāyaścitta—purification of mind mostly (from previous sins.) 2. विनय Vinaya—respectful behaviour towards persons possessing virtuous qualities. 3. वैयावचम् Vēyāvaccam वैयावृत्य vaiyāvrittya—rendering service to elderly members of the gaccha and to give them food-materials, medicines, clothes etc; also to young disciples, diseased sādhus and to sādhus observing religious austerities 4. सज्ज्ञाओ Sajjhāō स्वाध्याय svādhyāya—study. 5. ध्यान dhyāna—concentration of mind and 6 उत्सर्गो ussaggo, उत्सर्ग utsarga—relinquishing the body in meditation:)—desirous of avoiding transgression in the twelve *pratimās* (Yogic practices) of ascetic life—and tolerant of series of unendurable troubles disinterestedly practised austerities for one hundred thousand years.

8. He, whose penance is great, acquired the Karma Tīrthakritnāma karma" (Tīrthāṅkara Nāma Karma by his devotion to Tīrthāṅkaras and others, through the medium of (his adoration of) twenty exalted dignitaries,

9. Having spotlessly led ascetic life from the beginning, he did ārādhana (adoration) even at the end of his life.

10. What-so-ever transgression had been done by me in Jnānācāra (acquisition of knowledge) which is spoken of as of eight kinds viz with regard to Kāla (time), Vinaya (polite manners) etc. I censure it tridhā (mentally, vocally and bodily).

11. What-so-ever transgression had been done by me in darśanācāra (observance of right belief which is spoken of as of eight kinds viz with regard to niḥśaṅkita (fearlessness) etc I abandon it tridhā (mentally, vocally, and bodily.)

12. The injury to animals small or even great, done out of infatuation or out of avarice. I abandon, even tridhā (mentally, vocally, and bodily.)

13. I censure all falsehood spoken by me, either jokingly or on account of fear, avarice, anger -etc. and I move about mostly with a mind free from sin.

14. I abandon all that *paradravya* (article belonging to another but not given, small as well as great,) which had been taken by love or hatred.

15. I abandon mentally, vocally, and bodily, the sexual intercourse, done by me before relating to brute life, human life, and divine life, in past, present, and future.

16. I abandon mentally, vocally, and bodily whatever hoarding chiefly of wealth, corn, domestic animals, I did out of fault of avarice.

17. I abandon all the *mamatva* (sense of mine), self-interest that I had with regard to son, wife, friend, brother, corn, wealth house, and other articles).

18. I also censure mentally, vocally, and bodily the food and drink-materials of four varieties eaten by me at night, when I was betrayed by senses.

19-20. I abandon collectively whatever wicked acts I did through anger, pride, deceit, avarice, love, hatred, quarrel, slander, blame, reporting.

21. I really censure mentally, vocally, and bodily, whatever transgression was done by me in external and internal penance in past, present, and future.

22. I also censure mentally, vocally and bodily, whatever transgression in *vīryācāra* I did, by sparing my strength in the matter of religious rites.

23. He, who has been injured, slandered, robbed in the least, or ill-treated by me, may show indulgence, wholly to me.

24. One who is a friend, or an enemy, or a relative or an enemy, or a relative or an inimical person, may all show indulgence to me. I am completely identical with all.

25-26. Those lower animals in their brute condition,

hellish beings in the Naraka State, celestial beings in their divine state and human beings in human existence, who have been put to misery by me, may all show indulgence to me. I also show indulgence towards them. I really have friendship with all

27. Life, youth, wealth, beauty, association with beloved persons—all this is unsteady like the waves on a sea set into motion by wind 248

28. In this world, there is no other shelter except the Jinoditam Dharmam (the religion preached by Jinésvaras) for living beings who have been afflicted with disease, birth, old age, and death, 249.

29. Even all the beings are born as one's kinsmen and as strangers, who will ever do affection towards them in the least? 250

30. A living being is produced alone; he alone dies; he alone experiences pleasures; he alone experiences miseries also. 251

31. This body is different, and different from it, is corn, wealth etc; kinemen are different and Jīva (life) is different; the fool vainly becomes bewildered. 252

32. Which wise man will have mūrchā (mental delusion) for the body filled with fat, blood, flesh, bone, liver, foeces, and urine—the abode of filth. 250

33. This perishable body, even if fondled or protected, should be given up like a house taken by hire. 254

34. Embodied living beings—courageous as well as timid—should certainly die. Therefore, a wise man should die in such a way, that he may not die again. 255

35. Arhats (the worshipful Tīrthaṅkaras) are my shelter; Siddha-Sādhavas (the Liberated sages) are my shelter; the

Dharma propagated by the Kévalins is the shelter in the highest degree. 256

Jina-dharma (the religion propagated by the Jinésvaras) is my mother; the religious preceptor is my father; also the Sādhus are my brothers, and co-religionists are my family-members. Everything else is indeed like a snare. 257

37. I bow down low before all Tīrthāṅkaras—Riṣabha-déva and others. Also, I bow down low before Arhats of Bharata-kṣetra, Airvat, and Videha kṣetras. 258

38. Namāṣkāra (obeisance) to Tīrthāṅkaras results in cutting down of worldly existences of embodied beings. Any one doing it, acquires enlightenment in the highest degree. 259

39. I do obeisance to Siddha Bhagavāns by whom Karmēndha (the Kārmās as wood) generated in thousands of worldly existences) was burnt by the fire of dhyāna (religious meditation). 260

40. Obeisance to the ācāryas practising the five-fold ācāra (Jnānācāra, Darśanācāra, Cāritrācāra, Tapācāra, Vīryācāra) by whom is assiduously preserved the pravacana (sacred scriptures) for the cutting down of worldly existences. 261

41. Obeisance in the highest degree, to the noble-souled Upādhyāyas who hold the entire Sacred Knowledge, and who explain it to students. 262

42. Obeisance, to the sādhus, endowed with the vow of perfect celibacy, who dispel the sin accumulated during hundred-thousand worldly existences. 263.

I abandon in past, present, and future, sinful combination of external as well as internal fraud, so long as I am alive, mentally, vocally, and bodily. 264

44. I leave off food of four kinds as long as I live, and I abandon even the body with the last breath. 265

45. 46. Having thus done the adoration in six ways viz 1. *Duṣkarma garhaṇā* (censure of evil deeds) 2. *Janṭu Kṣamaṇa* (showing of indulgence to (all) creatures) 3. *Bhāvanā* (directing one's thought to religious subjects), 4. *Catuṣśaraṇam* (seeking the shelter of four:- *a.* Arihanta *Bhagavān*, *b.* Siddha *Bhagavāns*, *c.* *Sādhus*, *d.* the Religion preached by the Kévalins) 5. *Namaskāra* (obeisance) and 6. *Anaśanam* (avoidance of food and drink-materials), Nandana Muni, asked pardon from religious preceptors, *Sādhus*, and *Sādhvis*, in every way. 266-267.

47. Having observed abstinence from food peacefully for sixty days, he died disinterestedly with a completed age-limit of twenty-five hundred-thousand years. 268

48. Then he assumed the form of a god in the extensive *vimāna* (celestial car) named *Puṣpottara* in *Praṇat déva-loka* (appeared in the *Śayyā* (divine bed). 269

49. He-the affluent god-produced within a *muhūrta*-having removed the divine cloth and having taken his seat-looked around. 270

50. Having seen the celestial-car prepared by gods and divine splendour, he thought astonishingly:-By what penance is this acquired by me? 271

51. He, saw, through the medium of *Avadhi Jñāna* his previous *bhava* (worldly existence) and the observance of vows. He thought within his mind, Aho! it is the splendour of the Religion propagated by the Arhats. 272.

52-55. Mean while, all the gods delightedly assembled and with closed *añjali* addressed the excellent god who had been (recently) produced; thus:-Victory *Swāmin*! the gladdener of the world! The benefactor of the world! May you prosper long! You are our lord. You protect the conquered; and have victory over the unconquered. This *vimāna* (celestial car) is yours; we are gods obeying your orders. These are pleasure-gardens. These, again, are bathing-wells This is the *Śiddhāyatanam*

(celestial temple). This is the Sudharmā Mahā-sabhā and bathing house. You put on ornaments, and we do the anointing 273-274-275-276

56. Being thus spoken to by the gods, he-the foremost of the gods-having gone to the bathing-house, sat on a lion-seated throne equipped with a foot-stool. 277.

57. Anointed there, with divine water by servant-gods with pots in their hands, he was then led to the treasure-house of ornaments. 278.

58. That god, there, put on garments of divine cloth, and also paints, ornaments, diadem etc. 279.

59. Having gone to the Vyavasāya Sabhā (study-hall) he read books and having taken flowers, and other articles of worship, he went to the *Siddhālaya* (temple of the Siddha Bhagavāns). 280.

60. He did the ceremony of bathing one hundred and eight images of Arhats, and he peacefully worshipped, did obeisance, and was satisfied. 281.

61. Having gone to Sudharmā council-all he had singing performed, and enjoying pleasures there according to his own will, he lived in the vimāna. 282.

62. He-the ornament of the virtue of samyaktva-went to Vidéha and other countries, on the auspicious days (Kalyāṇakésu) of Arhats, and did obeisance to Jineśvaras. 283.

63. He-the foremost of the gods-completed the age-limit of twenty sāgaropams; even at the end, he was every-day especially brilliant in splendour. Some other gods, become bewildered in the highest degree, within six months of their living remaining as their age-limit. But not the Tīrthaṅkaras dwelling in heavens whose rise of fortune in consequence of antecedent good works, is too near. 284.

Muni Śrī Nāndana Rīṣi had led a spotless highly examp-

lary ascetic life for one hundred thousand years. During that time, he did 1180500 Māsa-kṣamaṇa (observance of fastings of one month's duration at a time) and having devoutly worshipped the Viśasthānaka padas (the twenty exalted dignitaries), he acquired for himself, the excellent, un-perishable, highly adorable Tīrthaṅkara-gotra Nāma Karma (a Karma suitable for birth as a Tīrthaṅkara).

On Death-Bed.

Besides this, on his death-bed, he seriously thought about the following by way of (1) Duṣkṛita garhā (censure of evil actions) (2) Śakala-jīva-kṣamaṇa (fore-give-ness towards all living beings. (3) Bhāvanā (purity of thoughts) (4) Catuḥśaraṇa (thinking of Arihant Bhagavān, Siddha Bhagavān, Sādhus, and the Religion preached by the Kēvalins as the chief support of life). (5) Namaskāra (obeisance to exalted souls) and (6) Anaśana (remaining without food and drink).

1. I censure mentally, vocally, and bodily every transgression in Jñānācāra (acquisition of right knowledge) with regard to Kāla (time), Vinaya (respect) etc.

2. I renounce mentally, vocally, and bodily every transgression in darśanācāra (right thinking) with regard to doubt etc.

3. I atone mentally, vocally, and bodily, for injury or causing death to gross or minute living beings that I may have done through avarice or infatuation.

4. I censure my conduct and seek penance for telling lies through derision, fear, anger, or greed.

5. I repent for having taken through love or hatred, things not given to me by the owner.

6. I atone for having done, having got it done, or for having given my consent, for sexual intercourse with a human female, a brute female, or with a divine female, either mentally, vocally, or bodily.

7. I censure mentally, vocally, and bodily, the hoarding.

of corn, wealth, fields, horses, cows, vehicles, furniture etc., done by me in my previous lives through greed.

8. I renounce whatever attachment I may have for my sons, wife, friends, brothers, wealth, corn, houses, and other such worldly articles.

9. I censure mentally, vocally, and bodily my conduct in having eaten food and drink-materials at night for the purpose of sensual gratification.

10. I censure mentally, vocally, and bodily, whatever transgressions I may have done or whatever wicked acts I may have done in my Cāritracāra (Right Conduct) through anger, pride, deceit, greed, love or hatred, quarrel, cunningness, slander, blasphemy, or through any other vice.

11. I censure mentally, vocally, and bodily, whatever transgressions I may have done while practising external, as well as internal, austerities.

12. I censure my conduct mentally, vocally, and bodily, for having committed a fault in vīryācāra [use of strength] by concealing my strength in the performance practice of religious duties.

13. Let those who may have been beaten by me, or addressed with abusive language, or robbed of their belongings, or those who may have received ill-treatment at my hands, or those who are my friends or my enemies, or those who are my kinsmen or other individuals, pardon me. I entertain neither love nor hatred towards them.

14. Let all those whom I may have tormented—brutes in the brute state, hellish beings in their hellish state, gods in their divine life, and human beings in their human lives, forgive me for my misconduct, and I ask pardon from all of them. I have fraternal love for all.

15. This life, youth, wealth, beauty, and association with beloved individuals—all are as fickle as waves on a sea set in motion by a strong current of wind.

16. There is no other shelter in this world except the Religion preached by Jinéndras for living beings afflicted by disease, and agonies of birth, old age, and death.

17. All the beings have at one time or another, been born either as one's kinsmen or as others'. Now, who will create the slightest obstruction ?

18. Every living being is born alone. He alone dies. He alone enjoys happiness. He alone experiences misery

19. The Soul is distinct from this body. Wealth, corn, etc are something else. Kinsmen also are other bodies. The Soul is quite distinct from this body, wealth, corn, and family members. However, only a foolish man has a vain infatuation for them.

20. Which wise man will have a *Moha* (an intense longing) for this body, which is a filthy receptacle for fat, blood, flesh, bones, tumours, foeces, urine etc ?

21. This body is certainly to be left off in the end, like a tenanted house. That is to say, it is perishable, even though it may have been carefully nourished, and protected in various ways.

22. All living beings—the bold as well as the timid ones—must necessarily die; but wise persons should die in such a way that there is no further death left for them

23. May the *Arihant Bhagavāns* protect me.

24. May the *Siddha Bhagavāns* protect me.

25. Let the *Sādhus* be my shelter.

26. Let the Religion preached by the Kévalī Bhagavāns be my shelter.

27. Jaiṇa Dharma is my mother, its preceptors are my father; the Sādhus are my brothers, and my co-religionists are my family-members. Everything else in this world, is like the colours of a rain-bow.

28. I bow down respectfully before Tīrthaṅkara Bhagavan Śrī Rīṣabha Dēva Swāmī and other Tīrthaṅkaras of the present series of Twenty-four Tīrthaṅkaras, and also before the Arhats of other Bharata Kṣetras, Airāvata kṣetra, and Mahā-Videha kṣetra. The Namaskāra (obeisance) done to Tīrthaṅkaras destroys worldly existence for all living beings, and it is productive of Enlightenment.

29 I bow down before Siddha Bhagavāns who have burnt away all the Karmas of thousands of living existences by the fire of religious contemplation.

30. I bow down before the Ācāryas (the leaders of a company of saints) who carefully observe the five ācāras (rules of conduct viz. 1. Jñānācāra) to increase knowledge. 2. Darśanācāra (to induce strong and steady faith.) 3. Cāritrācāra (to improve one's daily life) 4. Tapācāra to practise austerity. 5. Vīryācāra (to increase the power of ones' inner self).

31. I bow down before worthy Upādhyāyas, who, being desirous of destruction of worldly existences, are the repositories of Scriptural Knowledge and who are especially, qualified to teach, and are in charge of instruction to saints.

32. I bow down before well-disciplined Sādhus, who are able to destroy, in a moment, evil Karmas, accumulated during thousands of worldly existences.

33. I abstain from mental, vocal, and bodily activities of sinful acts, and I relinquish all external and internal attachments mentally, vocally, and bodily till the end of my life.

34. I abstain from all the four varieties of food and drink-materials till the end of my life.

35. I abandon this body at the last breath of this worldly existence.

Having thus seriously thought about the above-named conditions of life, Muni Nandana Rishi asked pardon from his "dharmācārya" (religious preceptor), sādhus, and sādhvīs (nuns).

Having remained without food and drink for sixty days; having led sannyāsa dharma (ascetic life) for one hundred thousand years, and having completed a total age-limit of twenty-five lacs of years at death, the illustrious muni appeared as a charming god in the Upapādā Śayyā (divine bed of birth) in the extensive *vimāna* named Puspottara in the Prāṇat déva-loka (tenth heaven) with an age-limit of twenty sāgaropams during his next life.

Chapter VI

Twenty-Sixth Previous Bhava.

As an affluent god in Prāṇat-déva loka.

The soul of Nayasāra during the twenty-sixth previous life of Śramaṇa Bhagavān Mahāvīra was born as an affluent god in Prāṇat deva-loka.

Having completed his full term of life, Muni Nandana Rīṣi, within an antar-muhūrta (48 minutes) of his death, appeared during his next life—the twenty-sixth Previous life of Śramaṇa Bhagavān Mahāvīra—as an affluent god in the *upapāda-saiyyā* (divine bed of birth) of the extensive *Vimāna* (aerial car) named Puṣpottara in the Prāṇat déva-loka (tenth heaven). On removing the divine cloth from the bed, and taking his seat on it, the god looked around, and on seeing the unexpected acquisition of vimānas (aerial cars), multitudes of gods, and great prosperity, the newly-born god amazingly thought:—“By what austerities did I acquire all this?” Then, through the medium of his Avadhī Jñāna (visual knowledge) which he had only recently acquired on account of his birth as a divine being, he saw his previous life, and on having a recollection of the severe austerities done during that life as Nandana Rīṣi, he thought:—O ! How wonderful is the sublimity of Jain Dharma ?

At that time, all servant-gods of the vimāna, went to the new-born god, and rejoicingly bowing down with *anjalis* in front of their fore-heads, they said:—O Lord ! You are the gladdener of this world ! You are the benefactor of the universe ! Victory to you ! May you remain happy for a long time ! You are our master and protector ! You are fortunate. This vimāna is yours. We are your humble servants. These are the beautiful pleasure-gardens. These are vāpīs (square-wells) for bathing and amusement. These are Siddhāyatanas (eternal temples). This is the great assembly-hall named Sudharamā. This is the snāna-griha

(bathing chamber). You come into the bathing chamber, and let us do your anointing ceremony."

Having accepted the request of the servant-gods, the god went into the bathing-chamber and took his seat on a lion-seated-throne equipped with a foot-stool. The servant-gods gave him a bath and anointed him with divine waters. He, then, was taken into the chamber of divine garments and ornaments. There, he wore two divine garments, applied divine perfumes to his body, and put on a diadem and other divine ornaments. From there, the god went into the *Vyavasāya Sabhā* (assembly-chamber) and read some books there. Then, taking fragrant flowers and other articles of worship, he went into the *Siddhāyatana* (eternal temple of Siddhas) and worshipped one hundred and eight images of Arihant Bhagavāns successively with water-ablutions, with fragrant substances, flowers, obeisance and eulogic hymns. Then, entering the *Sudharmā sabhā* he listened to the singing and dancing of divine actors. The god, then, began to enjoy the divine pleasures of senses in his *Vimāna*.

Occasionally, the god went to Mahāvidéha and other sacred places on the auspicious days of Janma (birth), Dīkṣā (renunciation) etc, of Tīrthaṅkara Bhagavāns with the object of worshipping with eulogic hymns the existing Jīnēśvaras there, and rendering them service.

All the gods, except the gods who are to be Tīrthaṅkaras, in their future life, suffer from great anguish through infatuation when six months remain for the termination of their divine existence. They feel annoyance and lassitude because they know that they will lose all divine happiness and that they will not get such prosperity in any other condition of life. The flower-garlands on their necks become withered and the beauty of their face becomes lusterless.

On the other hand, gods, who are to be Tīrthaṅkara in their future life, do not in the least, get infatuated on account

of the preponderance of their meritorious Karmas. The flower garlands on their necks do not wither. They have strong faith in the Teachings in the Jineśvaras and being perfectly familiar with the distinction between living objects and dead matter, they always behave with a well-balanced equanimity of mind for the ultimate betterment of their soul.

In this way, the god of the Puṣpottara vimāna completed an age-limit of twenty sāgaropama years.

This finishes the description of the twenty-six bhavas (worldly existences) of the soul of Nayasāra.



Appendix No. 7

Viśa-sthānaka Pada

The soul of Śramaṇa Bhagavān Mahāvira, during his previous twenty-fifth *bhava* as Nandana Rishi carefully worshipped the viśa-sthānaka padas (twenty most exalted ranks represented by twenty dignitaries). These dignitaries described below are as follow:—

.. *Śrī Arihanta Pada*—Arihanta Pada is adored by rendering service with suitable objects and with a pure heart, to an Arihanta Bhagavān during his life-time or in his absence by worshipping a consecrated emblem, representation or his pratimā, as well as, by faithfully acting strictly in accordance with his commandments; by worshipping images of Jinésvaras with greater devotion on the auspicious days of their *cyavana* (descent from heaven) *janma* (birth) *dikṣā* (adopting ascetic life), *Kéval Jñāna* (acquisition) (of Perfect knowledge) and *Mokṣa* (Final Emancipation); by having images of Jinésvaras prepared of gold, silver, combination of metals, of diamond, emerald, rubies, stones etc., and having them consecrated with due ceremonies; by having temples of Jinésvaras built with money earned by honest dealings, and having idols of Jinésvaras installed in them; by getting worn out delapidated temples of Jinésvaras repaired and re-built, and by constantly worshipping the pratimās of Jinésvaras with cleanliness with regard to *aṅga*-(body), *-manas* (mind), *vastra* (clothes) *bhūmikā* (place), and *pūjopakaraṇa* (articles and utensils of worship) from *nyāyopārjita dravya* (articles, utensils etc., bought by money obtained by honest dealings) and *vidhi* (due ceremony) separately with eight, seventeen, or twenty-one articles; the *abhiśekas* to be done twenty-seven times or one hundred and eight times as in *Laghu-snātra* or *Brihat-snātra* respectively. It occupies the fore-most place among the *Pañca Paramēsthī* [the five exalted dignitaries] extolled in the *pañca paramēsthī mahā-mantra* [the auspicious incantation-*pañca paramēsthī namaskāra mahā-mantra*] which is the real essence of the *Siddhāntas* preached by the Jinésvaras.

2. *Śrī Siddha-pada*—The Siddha-Paramātmās reside on Siddha-śilā at the top-most portion of the end of the Loka [the universe] after destroying completely all their previous karmas at the end of the fourteenth Guṇa-sthānaka [stage of spiritual development.] These *Guṇa-sthānakas* are elaborately discussed in works on Karma Philosophy.

The Siddha-pada is represented in four ways:—viz as. 1. Nāma Siddha. 2. Sthāpanā Siddha. 3. Dravya Siddha and 4. Bhāva Siddha. Of these 1. the term Siddha expressed by *nāma siddha* exists eternally—in past, present, and future—applicable to an individualised object 2. *Sthāpanā Siddha*—The installation of an image or engraving of a Siddha Bhagavān, is called is called its *sadbhāva* sthāpanā [establishment of an existing object] while writing the word siddha, is its *a-sad bhāva* sthāpanā [writing of an non-existing object]. 3 Dravya Siddhas are the Kévalī Bhagavāns existing in the thirteenth and fourteenth and the fourteenth Guṇa sthānaka with regard to their bodies which will attain Final Emancipation. 4. Bhāva Siddha. The exalted Siddha Paramātmās, who residing on Siddha-śilā at the end of Loka, enjoy eternal un-impaired happiness after the destruction of their entire previous Karmas, are bhāva siddha.

Siddha-pada is worshipped by contemplation on the eminent, soul-elevating qualities of Siddha Paramātmās after getting acquainted with their essential nature through the medium of various *nikṣepās* (definite arrangements of their words and their numerous meanings), of *sapta nyas* (seven stand-points of reasoning of Jaina Logic), and through the medium of a deep insight into an unprejudiced knowledge of **Nava Tattvas* (the Nine Principles—viz 1. Jīve (Soul) 2. A-Jīva (Non-soul) 3. Puṇya (Merit) 4. Pāpa (Sin; de-merit) 5. Āśrava (influx of Karma), 6. Saṃvara (stoppage of inflow) 7. Nirjarā (falling off; shredding)

* जीवाऽजीवा पुण्यं पापाऽऽसव संवरो य निज्जरणा ।

बन्धो मुक्खो य तदा, नवतत्ता हुंति नायव्वा ॥ १ ॥

[जीवाऽजीवौ पुण्यं पापाश्रवौ संवरश्च निज्जरणा ।

बन्धो मोक्षश्च तथा नवतत्त्वानि भवन्ति ज्ञातव्यानि ॥१॥

8. Bandha (bondage) and 9. Mokṣa (Final Liberation or Nirvāṇa) etc.—by constantly repeated reflections on them and taking sincere delight in their virtuous qualities,—by worshipping images of Jinésvaras with excellent materials of worship and with a pure heart as they are representations of Siddha Bhagavāns— by going on pilgrimage to sacred places suitable for the attainment of Siddha Pada—by having un-swerving faith in Siddha-pada after having acquired a thorough knowledge of its excellent merits—and by having a keen desire of acquiring the noble qualities suitable for Siddha Pada.

4 *Śrī Pavayaṇa (Pravacana) Pada*—The word pravacana is indicative of 1. Śrī Caturvidha Saṅgha (the Congregation consisting of Sādhus (ascetics), Sādhvīs (nuns), Śrāvakas (male followers of Jinésvaras). and Śrāvikās [female followers of Jinésvaras] 2. Dvādaśāṅgī— The twelve Aṅgas of Jaina Scriptures and 3. The chief gaṇadhara.

Persons following the same religious doctrines are called co-religionists, and, as such, they should render mutual help. Śrāvakas and Śrāvikās, being house-holders, should give utmost help to Sādhus and Sādhvīs and they should provide them with 1 Suitable places for study, contemplation etc. 2. Food and drink materials. Medicines etc for maintaining a healthy condition of their bodies. 3. Clothing, books, and other articles necessary for an efficient carrying on their ascetic life, to reach their goal of Final Liberation. Sādhus and Sādhvīs should render service to ācāryas, sick sādhus, sādhu-guests, to Sādhus observing austerities, to young, as well as, aged Sādhus, and to newly-initiated ascetics. The most important duty of becoming thoroughly familiar with the Teachings of the Jinésvaras and preaching them to the world rests with them.

Dvādaśāṅgī—is the valuable treasure of the Sacred Scriptures of the Jain Religion.

*1. Jīva 2. A-Jīva 3. Puṇya 4. Pāpa 5. Āśrava 6. Samvara 7. Nirjarā 8. Bandha, and, 9 Mokṣa—are the nine principles fit to be studied.

नवतत्त्व प्रकरण [Nava Tattva Prakaraṇa].

3. Gaṇadharas are the disciples of the Tīrthāṅkara of the time, and they become great apostles of the Religion. Soon after receiving *tripadī* from the Tīrthāṅkara, they compose Holy Scriptures. They are great benefactors of the human race, and as such, they deserve highest respect. Pravacana pada can be adored by rendering service to the three above named objects.

4. Śrī Ācārya-pada. Ācārya-pada can be adored by rendering service with objects useful to them and by good intention—to Ācārya Mahārājas who are adorned with the *thirty-six virtuous qualities of an ācārya, who are preachers of the True Religion full of the tenets of universal mercy promulgated by Jñeśvaras, who are always ready to be in utmost carefulness for avoiding sins, who constantly meditate on religious contemplations,

* पंचिंदियसंवरणो तह नवविहंबभवेरगुत्तिधरो ।

तह चत्तचउकसाओ अट्टारसगुणेहिं संजुत्तो ॥ १ ॥

पंचमहव्वयजुत्तो पंचविहायारपालणसमत्थो ।

पंचसमिइतिगुत्ति-गुत्तो छत्तीसगुणकलिओ ॥ २ ॥

1. Pañcīndiya samvaraṇo taṇaṇavaviha bambhaṇācārd guttīdharo;
Taha cāttacaukasāo aṭṭhārasa guṇēhim sañjutto.

2. Pañcamaha-vvayaajutto pañcavihāyāra-pālaṇa-samattho;
Pancasamiṭṭiguttī-gutto chāttisagaṇa kaḷio.

An Ācārya has the following thirty-six meritorious qualities:— He is the protector (of the pitfalls) of the enjoyments of the five sensual organs; he is the guardian of the nine kinds of preservation of celibacy viz

^१वस^२हिक^३ह^४निसिज्जिंदिय^५ कुड्ढितर पुव्वकील्लि^६ पूणि^७ण ।

अइमायाहारविभूसाय नवबंभवेरगुत्तिओ ॥ १ ॥

Vasahi kaḥa nissajjīndīya kuḍḍintara puvvākīllī paṇīe;

Aimāyāhāra vibhusaṇaya nava bambhaṇācārd guttīo

Self control in respect of sex-function is of the following

who give detailed instructions to young ascetics about 1 ग्रहणशिक्षा grahaṇa śikṣā (various modes of studying the sūtras and of studying their appropriate meanings, and 2. आसेवनशिक्षा āsevana śikṣā (instructions about the correct ways of doing daily rites and corrects ways of bringing food and other materials,—and who are themselves very careful in observing the rules of conduct regarding पञ्चाचार pañcācāra (five kinds of daily exercises) viz. 1. ज्ञानाचार Jñānācāra (daily acquisition of knowledge) 2. दर्शनाचार Darśanācāra (creating strong and steady faith) 3. चारित्राचार Cāritrācāra (improvement of ones daily life) 4. तपाचार Tapācāra (practice of religious austerities with the object of subduing one's inner passions), and 5. वीर्याचार Vīryācāra (increase of power of one's inner self) and who always advise young sādhus to follow the right path.

5 *Śrī Sthavira Pada*— One who brings persons going astray to the right path is called a sthavira (a venerable person). One's parents and other elderly persons are laukika sthaviras while worthy ascetics who are strictly following the five Great Vows of a Jaina Sādhu, are lokottara sthaviras (worthy ascetics who always look to the well-being of the next life). In Jaina literature, sthaviras are of three kinds—namely 1 वयस्थवीर Vaya-sthavira 2. पर्यायस्थविर Paryāya sthavira and 3 श्रुतस्थविर Śruta-sthavira. An ascetic who is more than sixty years old is Vaya Sthavira. One who has completed twenty years of ascetic life is Paryāya Sthavira, while one who has studied upto Samavāyāṅga sūtra is a Śruta Sthavira. These worthy persons deserve high respect.

nine kinds:— 1. A sādhu should not remain in a place frequented by females—human, animal, celestial, a-cetana (lifeless artificial) or eunachs. 2. He should avoid talking with females and eunachs, as well as, talks about love matters. 3. He should not occupy the same seat as a female. 4. He should avoid looking at the beautiful limbs and charming bodily organs of females, as they are likely to arouse sexual instincts. 5. He should not listen to amorous talks of loving couples residing in a building with a

6. *Śrī Upādhyāya Pada*—The upādhyāyās are always careful in leading an exemplary ascetic life. They are well-versed in their knowledge of Jaina Scriptures. They teach young sādhus the various sūtras and their meanings of the Jaina Canon with benevolent wishes—without any expectation of a recompense. They are capable of making dull-minded pupils, well-disciplined hard-working students. They are always busy with contemplations about ever-increasing selflessness. Upādhyāya pāda is

Wall or a partition intervening them. 6. He should not try to recollect previous sex-gratifications of this life or previous lives. 7. He should not take rich food full of articles exciting sexual passions. 8. He should not eat in excess. 9. He should not care for bodily decoration—These are the nine kinds of self-control with regard to celibacy. Also, he is one who has left off the four kinds of major passions—viz 1. क्रोध Krodha—Anger, 2. मान Mana, Pride. 3. माया Mayā Deceit and. 4. लोभ Lobha Greed. In this way, he is adorned, thus far with eighteen meritorious qualities— Besides, he is (already) endowed with the five Great Vows of a Jaina Sādhu viz सव्वाओ पाणाइवायाओ वेरमणं sāvvāo pāṇāivāyāo véramaṇam [Total abstinence from doing injury to living being] 2. सव्वाओ मुसावायाओ वेरमणं Savvāo Musā-vāyāo véramaṇam (abstinence from all varieties of falsehood.) 3. सव्वओ अदिन्नादाणाओ वेरमणं Savvāo adinnādāṇāo véramaṇam [Total abstinence of taking things not given by the owner.] 4. सव्वाओ मेहुणाओ वेरमणं [Savvāo méhuṇāo véramaṇam [Perfect abstinence from all kinds of sexual intercourse.] 5. सव्वाओ परिग्गहाओ वेरमणं Savvāo pariggahāo véramaṇam (Perfect renunciation of all worldly attachments) — he is able to observe rules of conduct regarding five daily exercises of Jñāna, Darśana, Cāritra, Tapa and Vīrya embodied in 1 Jñānācāra 2 Darśanācāra, 3 Cāritrācāra 4 Tapācāra and 5 Vīryācāra. He is also adorned with five samitis and three guptis— The five samitis [religious observances] are 1. इर्यासमिति Iryā Samiti (carefulness in walking with fixed gaze directed in front for a distance of 6 feet, so as to avoid treading upon any living being. A sādhu does not move about in the

adored by showing respect and rendering service to deserving upādhyāyas. It has 25 meritorious qualities.*

7. *Śrī Sādhu Pada*—One who is trying to accomplish the eternal happiness of Mokṣa (Final Emancipation) through the medium of Right knowledge, Right Faith and Right conduct is called a sādhu, *Muni*, *Rishi*, *Tapashî*, *anagāra* (houseless recluse) *sarva-viratî* (one who has renounced all worldly attachments), are synonymous terms. A sādhu always observes the Five Great Vows of a Jaina Ascetic and the sixth vow of सव्वाओ राईभोअणाओ वेरमणं Savvāo rāi-bhōañāo véramaṇam (abstinence from partaking of all kinds of food and drink materials at night) He is adorned with

dark or on grass. He goes out mostly for some *dharmic* purpose. 2. भाषासमिति Bhāṣā samiti (carefulness about talk). It must be *hita* (productive of supremely desirable fruit namely Mokṣa (Salvation), *mita* (brief and to the point), and it must be *priya* (pleasing to the heart of every worthy soul). A sādhu avoids falsehood, backbiting, slander, and unwholesome words) 3. एषणासमिति Eṣañāsamiti (carefulness about the proper manner of accepting food) 4. आदानमंडमत्तनिक्षेपणासमिति Ādāna bhaṇḍa matta niksēpaṇā samiti [carefulness in handling of bowls, utensils etc. which are allowed to be used by sāstras]. 5. उच्चारपासवणखेलजल्लसिंघाण पारिष्ठापनिकासमिति Uccāra pāsavaṇa khēla jalla singhāṇa pāriṣṭhāpanikā Samiti [careful disposal of faeces, urine, phlegm, dirt from the body, mucus and dirt from nose etc) The three guptis are मणेणं (by mind), वापण vāeṇam (by speech), कायेणं (by body). He is in this way, adorned with the thirty-six good qualities of an Ācārya.

* इकारसंगधारी ११ वारसउवंगाणि १२ अहिज्जेइ ।

तह चरण १ करण १ सतरी धरावइ धरइ पणवीसं ॥

Ikkārasaṅgadhārī bārasauāṅgāṇi 12 jo ahijjēi

Taha caraṇa karaṇa sattarī dharāvai dharai paṇavīsam.

One who is well-versed in the Eleven Aṅgās (of Jaina Āgamas) and knows (and teaches) the twelve upāṅgas and also,

the twenty-seven meritorious qualities of a Jaina sādhu,* and he is always ready to acquire the seventy attributes of चरणसत्तरी carāṇa sattarī (seventy rules of (good) conduct, and करणसत्तरी Karaṇa sattarī (seventy modes of religious rites). He only accepts and uses food and drink materials which are perfectly free from 42 faults, simply for the purpose of maintaining his cāritra dharma (duties of ascetic life). Sādhu pada is adored by rendering service to such worthy persons; as they are always ready to act strictly in accordance with the religious tenets preached by the Jinésvaras.

who, helps (others) in the observance of चरणसत्तरी carāṇa sattarī (seventy rules of good conduct,) and of करणसत्तरी Karaṇa sattarī [seventy modes of religious rites,] bears the twenty-five meritorious qualities of an Upādhyāya.

* छव्वय ६ छकायरक्खा १२ पंचिंदिय १७ लोहनिग्गहो १८ खंती १९ ।

. भावविमुद्धी २० पडिलेहणाइकरणे विमुद्धी य २१ ॥ १९९ ॥

संयमजोएजुत्तो २२ अकुसलमणवयकायसंरोहो २५

सीयाइपीडसहणं २६ मरणं उवसग्गसहणं च २७ ॥ २०० ॥

सत्तावीसगुणेहिं अन्नेहिं जो विभूसिओ साहु ।

जिणपासायपवेसे दुयारसमो रम्मगुणनिवहो ॥ २०१ ॥

Chavvaya 6. Chakāya rakkhā 12. pañcīndiya 17. loha niggaḥo 18. Khanti 19. Bhāva visuddhī 20. paḍilēhaṇāi karaṇe visuddhī ya. 21 (199) Saṃyamajōé jutto 22 a-kusala maṇa vaya kāya saṃroho 25 Sīyāi piḍa sahaṇam 26 maraṇam uvasagga sahaṇam ca 27 Sattā vīsaguṇēhim annēhim jō vibhūsio sāhu Jina pāsāya pavésé duyāra samo ramma guṇa nivaho (201)

The sādhu, who is adorned with the twenty-seven virtuous qualities—viz protector of six vows (of an ascetic), and of six kinds of living beings 1. earth-bodied souls, 2. water-bodied souls, 3. fire-bodied, 4. air-bodied, 5. vegetable-bodied, and 6. moving souls, 12.

8. *Śrī Jñāna Pada*— The correct understanding of the noble truths contained in the Āgamas preached by the सर्वज्ञ Sarvajña (Omniscients) is सम्यग्ज्ञान samyag jñāna (Right Knowledge) Right knowledge is of five kinds viz 1. मतिज्ञान Mati Jñāna (knowledge of existing objects acquired through the medium of the five sense-organs or by means of mind) 2. श्रुतज्ञान Śruta Jñāna [scriptural knowledge acquired by Tīrthaṅkaras (Exalted Souls with Perfect Knowledge) and transmitted and preserved from ear to ear by tradition of various generations, describing the true meanings of visible and invisible objects and of their modifications, as were seen by them through the medium of their super-human knowledge. Broadly speaking, Śruta Jñāna is either अङ्गप्रविष्ट Aṅga-praviṣṭha (included in the Twelve Aṅgas) which are composed by Kévalins, and अङ्गबाह्य or Aṅga-bāhya (not included in the Twelve Aṅgas but consisting of Sūtras composed by śruta kévalins, Yuga-pradhānas, or by highly talented ācāryas 3. अवधिज्ञान Avadhi Jñāna (knowledge of the past or of remote objects). It is भवप्रत्ययिक bhava pratyayika [Innate as in case of dévas (celestial beings), as well as, in the case of nārakas (denizens of hells) or क्षयोपशम निमित्तक Kṣayopaśama nimittaka (caused by the precipitation and annihilation of Karmic matter and is acquired by human beings and animals. Ascetics acquired it by austerities 4. मनःपर्ययज्ञान Manah paryaya Jñāna (knowledge of the thoughts and feelings of others). It is possessed by well-disciplined Sannyasins only i-e by persons who are masters of self-control, and who have practised the restraint of mind, speech, and body. 5. केवलज्ञान Kévala Jñāna [Full or Perfect Knowledge) applies to all things

restraint over enjoyments of the five senses and over greed 18. forgiveness 19. purity of thought 20. purity in examination of articles—bowls,—utensils—clothes etc 21. busy in activities of self-restraint 22. Control over evil activities of mind, speech, and body 25. endurance of agony of cold etc, 26. also death and of hardships—27. and with other kinds of (twenty-seven qualities) is a treasure of charming qualities—resembling a door for entrance into the temple of Jinésvara Bhagavān.

and to all their modifications. It is in fact a characteristic of the soul entirely liberated from the bondage of matter.

ज्ञानावरणीय कर्म Jñānāvaraṇīya [knowledge obscuring] Karmas are of five kinds according as they obscure 1. Matī 2- Śruta 3. Avadhi 4. Manahparyaya 5. Kevala Jñāna. This Jñānāvaraṇīya karma [knowledge-obscuring karma] can be removed— 1. By the persevering faultless study of Right knowledge exactly in accordance with the rules prescribed by the Śāstras 2. By imparting that knowledge to others. 3. By carefully listening to the noble tenets. 4. By having canonical works hand-written, by having old worn-out copies of rare works re-written and printed, and by preserving them with utmost care.

Jñānā Pada is adored by taking scrupulous care about books, manuscripts, slates etc and by rendering service to learned persons.

9 *Śrī Darśana Pada*—Unflinching faith in a su-dēva (a true god) su-guru (a good preceptor) and in su-dharma (a true religion) is samyaktva.

Darśana Pada can be successfully adored:— 1. By having perfect faith in an Arhat-dēva, who is entirely free from Love and Hatred and who has conquered the eighteen defects of good conduct. 2. By having as his Guru (preceptor), one who is adorned with the five महाव्रत Mahāvratas, Great Vows of Ascetic life, one who has abandoned wealth and woman, and one who is always busy in following the rules of ascetic life prescribed by the Jineśvara Bhagavāns, in accordance with his strength. 3. By accepting as his favourite religious creed, the True Religion full of noble tenets of compassion towards minutest living substance, preached by Sarvajnas. 4. By renouncing false beliefs after a careful study of the sixty-seven forms of Right Belief, and by adopting samyaktva and carefully preserving it. Vows and restrictions, and religious rites, attended by samyaktva, are beneficial to the Soul. Darśana Pada is not only instrumental in the acquisition of Mokṣa Pada, but it limits the period of

wandering in the Samsāra for a person with Samyakta (Right Belief) to अर्धपुद्गलपरावर्तनकाल *Ardhapudgala parāvartana Kāla at the most and, as a rule, it prepares him for Final Emancipation.

10 *Śrī Vinaya Pada*—Vinaya (polite manners) is the root-cause of all virtuous qualities. Service rendered to the nine dignitaries viz 1. Arihanta 2. Siddha 3. Ācāryas 4. Upādhyāyas 5. Sādhus 6. Darśana Pāda 7. Jnāna Pada 8. Cāritra Pada, and 9. Tapa Pada, and to learned preceptors and other virtuous persons results in one's own welfare. Vinaya is of various kinds; by becoming acquainted and acting strictly in accordance with each one of them one is benefited in constant succession. By polite disciplinary manners and perseverance, one readily acquires Right Knowledge creates Right Faith. Right Faith generates Right conduct. Right Conduct is instrumental in Karma-kṣaya—(destruction of Karmas). Vinaya thus becomes an excellent virtue capable of leading one to the Path of Mokṣa (Final Emancipation.)

11. *Cāritra Pada*—This is also called Āvaśyaka Pada. This pada can be adored by carefully practising the following six Āvaśyaka kriyās (necessary performances which must be daily done) viz 1. सामायिक Sāmāyika (religious meditation for 48 minutes) 2 चउवीसत्थो Cāvīsatttho चतुर्विंशतीस्तवन Caturvimsātī stavana Eulogical hymns of the Twenty-four Tīrthaṅkaras 3. वंदन Vandana Obelance 4 प्रतिक्रमण Prati kramaṇa—Atonement of daily transgressions 5 कायोसर्ग Kāyotsarga—Relinquishment of the body in religious meditation, and 6. पचकक्षाण Paccakhāṇa. Vows of disavowal.

12. *Brahmacarya Pada*—This is also called Śīla Pada It

* Ardha-pudgala Parāvartana Kāla—Half the period of time, which all the objects of the Universe take when they assume, all the transformations with regard to form, colour etc, that they are capable of taking in regular succession. This time is ananta Ardha-pudgala Parāvartana Kāla is thus, limited to half the portion of that time.

can be observed with total abstinence by sādhus, and with partial abstinence by house-holders. Out of all the vows, Brahmacharya vrata is considered to be the most important. It is the fourth vrata named मैथुनविरमणव्रत Malthuna Viramaṇa Vrata—A vow of total abstinence from sexual intercourse out of the Five Great Vows of an Ascetic. A muni (an ascetic) should strictly observe this vow by abstaining from sexual intercourse, mentally, vocally, and bodily, by not doing it himself, by not having it done by others, and by not praising the act. A house-holder can easily observe this vow by strictly adhering to the custom of having sexual connection only with his duly married wife, and observing celibacy on the 1. auspicious days of the Kalyāṇakas (auspicious events) of Tirthaṅkaras. 2. Five days of the month (8th, and 14th day, of both the fortnights and the 5th day of the bright half). 3. Ten days (2nd, 5th, 8th, 11th, and 14th day of both the fortnights of the month). 4. Twelve days, (2nd, 5th, 8th, 11th and 14th, and 15th day of each fortnight) 5. Days of six atthāis of the year (3 quarterly atthāis). 2. Āyambila Vrata atthāis—one, in Caitra māsa and the other in Āsvin māsa, and one of Paryūṣana atthāi (the eight days of Paryūṣana religious holidays), and 6. On other Jaina Parvas.

13. *Śubha Dhyāna Pada*— Śubha Dhyāna (meritorious religious contemplation) is like fire for the burning away of evil Karmas, while a-śubha dhyāna (meditation about sinful actions) is the cause of tiryanka gati (birth as a beast) and naraka gati (birth as a hellish being) in this Samsāra. Ārta Dhyāna (ideas about causing injury) and Raudra Dhyāna (ideas about causing violence and death) are varieties of a-śubha dhyāna; while dharma-dhyāna (ideas about virtuous deeds), and śukla dhyāna [meditation about noble religious deeds] are varieties of śubha dhyāna.

Dharma dhyāna and Śukla Dhyāna are chiefly instrumental in the acquisition of Mokṣa Pada. Śubha Dhyāna can be accomplished by carefully avoiding the causes of Ārta and Raudra dhyāna, and by diligently engaging one's self in Dharma Dhyāna. This subject deserves to be carefully studied before a learned

preceptor; and its knowledge becomes beneficial when it is applied with due consideration.

1-. *Tapa Pada*- Tapa (austerity) burns away the particles of evil Karmas which have become attached to the regions of Ātmā from times immemorial, and separates the evil particles from those regions. It is also called Nirjarā Tattva.

Tapa is of two types viz. Bāhya (external) and Abhyantara [internal]. Each one of these is of six kinds. Bāhya [external] Tapa can be accomplished in six ways:- viz 1. Anaśana [abandonment of the four kinds of eatables], 2, Unōdarī [taking a few morsels of food less than the daily quantity] 3. Vritti saṁkṣēpa [curtailment of articles of maintenance.] 4. Rasātīyāga [abandonment of savoury articles of food] 5 Kāya klēśa [bodily distress such as plucking of hair etc.] and 6. Saṁlīnatā [contracting body-limbs].

Abhyantara Tapa is of the following six kinds:- 1. Prāyaścīta [atonement] 2. Vinaya [discipline] 3. Valyaṁvrata [rendering of service to deserving persons]. 4. Svādhyāya [repeating of study to one's self.] 5. Dhyāna [religious contemplation], and 6. Kāyotsarga- [relinquishment of the body in meditation].

Tapa should always be practised in such a way that there may not be any dur-dhyāna [evil meditation], that there may not occur any diminution in the activities of mind, speech, and body; and that the sense-organs may not become weakened. Besides, one is greatly benefited when austerity is practised [a]. without any desire of happiness of this world, wealth, or of fame. [b] without a niyāṇu* [an eager desire] for acquiring any of the nine wished-for objects and [c] by observing perfect tranquility of

* The niyāṇu or an eager desire relates to any of the following nine objects viz. [1] Of becoming a king [2] of becoming a very rich merchant [3] of becoming female [4] becoming a male [5] possessing sexual instinct towards one's self. [6] Possessing sexual instuct towards others [7] Becoming less diseased, [8] Becoming a pauper [9] Becoming a Śrāvaka.

mind. Suppression of one's desire is the essence of austerity. This pada can be easily practised by suppressing the greatest number of one's desires, and it should be done without sparing one's superior energies.

15. *Su-pātra Dāna Pada*-Dāna (giving of gifts) to deserving persons is one of the most prominent duties of a house-holder desirous of crossing of the ocean of worldly existence. Su-pātra Dāna is of five kinds; viz:-1. Abhaya Dāna-Security of life to all living beings giving them freedom from fear to life. 2. Su-pātra Dāna-Giving of gifts to deserving ascetics. 3. Anukampā Dāna-Giving of gifts out of compassion only. 4. Ucita Dāna-[The gifts given to proper persons at the appropriate time. Giving of dowry to one's daughter is ucita dāna] and 5. Kīrti Dāna-The giving of gifts with the object of spreading one's fame to distant countries. The first two varieties of dāna, that is to say, Abhaya Dāna and Su-pātra Dāna, are mostly instrumental in acquisition of Mokṣa Pada [Final Emancipation]. One gets happiness by anukampā dāna, praises by ucita dāna, and he gets greatness by kīrti-dāna.

16. *Vaiyāvṛata pada*-The pada can be adored by giving food, clothing, medicines etc to Ācāryas, Upādhyas, Sādhus Sadhvis to young newly-initiated sādhus, diseased sādhus, and to old aged Sādhus and Sādhvi's, and by rendering service to them.

17. *Samādhi Pada*- This pada can be adored by adopting measures conducive to external, as well as, internal peace to the four constituents of Śrī Saṅgha, namely to Sādhus [ascetics] Sādhus [nuns] Śrāvakas [male followers of Jinésvaras] and Śrāvikās [female followers of Jinésvaras]. Efforts made to keep one's mind in religious contemplation after gaining external, as well as, internal peace are highly beneficial to one's soul, although there may be causes of distress to one's self.

18. *Śrī Abhi-nava Jñāna Pada*-It is also called A-pūrva Śruta Grāhī Pada. The main object of adoring this pada is that one should study new gāthās of the sūtras and meanings of

Āngas and the Upāṅgas of the Jaina Āgamas every day. By carefully following this method, one will have a detailed knowledge of the Principles of the True Religion and of the objects that are to be strictly avoided.

19. *Śrī Śruta-bhakti Pada*. The preachings of the Jinéndras are called Śruta Jñāna; they are like candana [sandal] in removing the heat of sinful actions of living beings. Śruta Jñāna is of two kinds— 1. Dravya Śruta and 2. Bhāva Śruta. The Āgamas—Dvā-dāśāṅgī—composed in writing are called Dravya Śruta. The study of the individual sūtras including the explanations of the substance of the Universe, given by the Jinéśvaras and the critical study of the meanings of the words in all their bearings, is Bhāva Śruta. Śruta Jñāna composed in the form of Dvādaśāṅgī is of four types, namely 1. Dravyānu-yoga—containing explanations about Nava Tattvas [Nine Principles or Categories]—Ṣaṭ Dravya [Six Substances]—Nayas [Seven Points of View], Niksépas [Logical arrangements] etc. 2. Gaṇitānu-yoga—treating of mathematical calculations of measurements of objects. 3. Cāraṇa—Karaṇānu-yoga containing rules of conduct for ascetics and house-holders, and 4. Kathānu-yoga—containing the blessed words of admonition by citing the life-incidents of Tirthaṅkaras, of their apostles, and other saints, as well as, house-holders of religious merit who had successfully achieved their wished-for objects and by citing the incidents of persons who had failed in achieving their object. This pada is adored by studying the above named four types of the dvā-daśāṅgī, in detail.

20. *Śrī Tīrtha-prabhāvanā Pada*— This pada is comprehensive. It can be easily adored by rendering service any of the Ṣāta Kṣétras, [the seven principal constituents] of the Jaina Śrī Saṅgha namely 1. Jina-Pratimā—the images, statues, paintings, and representations of Jinéśvaras 2. Jina Caityas—temples, topes, etc of Jinéśvaras. 3. Jñāna—Sacred Knowledge. 4. Sādhus(monks) 5. Sādhvis (nuns). 6. Śrāvakas (male followers of the Jinéśvaras) and 7. Śrāvikās (female followers of Jinéśvaras). It can be usefully effected by getting prepared and duly consecrated pratimās,

statues, etc of Jinēśvaras; 2. By (a) building temples for these pratimās (b) or by having old, debilitated temples repaired with nyāyoparjita dravya (money acquired by honest means) 3. By (a) getting the various sūtras of the Jaina Āgamas (Sacred Books) written and having numerous copies prepared, so that they may become useful to various persons, and (b) by having old manuscripts repaired and published, and by giving help to (4) Sādhus (5) Sādhvis (6) Śrāvakas (7) Śrāvikās, and to co-religionists. Prāvācanika Prabhāvika Puruṣāḥ (persons who are well-versed in Sacred Knowledge are of the following eight kinds : viz.:-
 1. Prāvācanika—Persons who are well-versed in the pravacana (Sacred Knowledge) existing at the time. 2. Kāthika—those who are clever in giving sermons, lectures, story-telling etc. 3. Vādī—those who are competent in religious discussions. 4. Naimitika—those who are clever in reading Signs of Omens. 5. Tapasvināḥ—those who are practising various austerities. 6. Māntrikā—those who are clever in religious rites, in Mantra Śāstra (study of incantations etc. 7. Siddhas those who have accomplished various labdhies (excellence) and vidyās (arts), and 8. Kavi—those who are competent to please learned men and kings by their poetical works.

Readers desirous of a detailed description about Viśa-sthānaka Padas should consult works on the individual subjects of each pada.

The excellence of the Viśa-sthānaka Padas is that by perseveringly adoring any one of the twenty padas, one is able to be blessed with the meritorious excellent Karmā of Tirthāṅkara-gotra Nāma Karmā. Persons desirous of the wel-fare of their own Soul, should necessarily adore and worship with a devout heart, any one or more padās of this excellent austerity.

The soul of Śramaṇa Bhagavān Mahāvīra had adored and worshipped all the twenty sthānaka padas, during his previous twenty-fifth bhava as Nandana Muni.

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Śramaṇa Bhagavān Mahāvīra.

Vol I Part II

CHAPTER I. Sixteenth Previous Bhava. Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puspa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lēkhā. When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lēkhā to drive him out from the garden to make room for her son Viśākha-nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavati Dīkṣā at the hands of Ācārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tīrthaṅkaras.—When Viśvabhūti Muni—whose body had become greatly debilitated by continuous fastings and strict penances—was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendants on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a niyāṇa-nidāna—(a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Although Viśvabhūti Muni was repeatedly advised by Sthaviras and others to desist from the attempt, he

did not leave off his firm resolution, and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. I, containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvīra-Triṣṭha Vāsudéva-Queen Bhadrā, the chief consort of (King Ripu prati-Śatru of Potanapura) gave girth to Acala Kumāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigāvatī to Queen Bhadrā-When Mrigāvatī attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly, contracted marriage with his own daughter, disregarding violent protestations from Queen Bhadrā, Acala Kumāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his Chief Queen, he began to enjoy worldly pleasures with her Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan, and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy. A nice town named Māhēśvarī-complete with high city-walls, beautiful buildings, temples, dharmasālās (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her, and it soon became a very flourishing city in the South

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati (literally, husband of one's own progeny) by the people, on account of his having a desire of sexual intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dévī, portended by seven great dreams—Birth of Tripristha Vāsudéva—Celebration of Birth-festivities—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences—Prati-Vāsu-déva, Áśvagrīva of Rājagriha Nagara,—The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva—One day, Prati Vāsudéva Áśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied :—“ O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings.”—The lion in the rice-fields of Prati-Vāsudéva Áśvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Vāsudéva Áśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vasudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said ‘ We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripristha Kumāra of King Prajāpati are clever and powerful.’ Thereupon, Prati-Vāsudéva Áśvagrīva, sent an order through his messenger Caṇḍavéga, to King Prajāpati to come and see him immediately. At the time when Caṇḍavéga arrived at Potanapura, King Prajāpati, his princes, family—members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, Caṇḍavéga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati—The king hurriedly got up from his seat, to receive

the messenger, and there occurred a sudden break in the revelry. Prince Tripristha Kumāra became greatly enraged at the rude behaviour of Prati-Vāsudēva's messenger and having dealt him blows with his fists, feet and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudēva Aśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer—that the man who would insult his messenger Caṇḍavēga will cause his death—may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripristha Kumāra vehemently implored him not to undergo the risk, on account of his old age, and they went there with men and materials against his wish. When nearing the den of the lion, Tripristha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripristha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripristha Kumāra, at once caught hold of the lion's upper jaw, and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudēva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Tripristha Kumāra in killing the lion before Prati-Vāsudēva Āśvagrīva, he became alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati-Vāsudēva Āśvagrīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Ācala Kumāra and Tripristha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders, be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Āśvagrīva was killed by Tripristha Kumāra. When Prati Vāsudēva Āśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripristha Kumāra, and announced!—"O kings! This Tripristha Kumāra is born as the first Vāsudēva in the Bharata-kṣetra, owing to his meritorious deeds of previous life. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Āśvagrīva fell at the feet of Tripristha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Āśvagrīva had accepted service under Tripristha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Tripristha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Tripristha Vāsudéva carrying with him, cakra, chatra, dhyanusya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time, he brought under his supreme authority, half the continent of Bharata-kṣétra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga (country near Modern Bhāgalpur on Coromandel coast S. India) Vaṅga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadha-deśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected together, and being praised by the kings and bards, he went in the direction of Daṇḍakā raṇya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were asleep, Tripristha Vāsudéva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripristha Vāsudéva went quite near the tree, and asked the man as to who he was and why he was thus bound. The man replied:—"O Worthy Śir ! please make me free from my ties, and I will narrate my account. The Vāsudéva cut the ties of the man with his discus and set him free. The man, then, said:—"I am a Vidyādhara (a class of demi-gods) named Ratnaśekhara. Nijayavatī—the extremely beautiful and charming daughter of the King of Simhala-dvīpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical Vidyadhara named Vāyu-véga, forcibly snatched away everything from me, and reduced me to this state.", Tripristha Vāsudéva, then asked him:—"Being a vidyādhara (a demi-god), why are you desirous of marrying a human female? The Vidyādhara said:—"O illustrious man ! She is very beautiful, and her charms are unique."

With the consent of the Vidyādhara Tripristha Vāsudéva made up his mind to have regular marriage with her, and having gone to Simhala-dvīpa, he married her. Tripristha Vāsudéva stayed there only for a few days, but returned to Potanapur leaving Vijayavati there—Coronation of Tripristha Kumāra as Vāsudéva—Arrival of Tīrthaṅkara Bhagavān Śrī Śrēyāṃsa Nāth—Preaching—Acceptance of Samyaktva by Acala Kumāra and Tripristha Vāsudéva—Pouring of hot molten lead into the ears of his bed-chamber-attendant—Death of Tripristha Vāsudéva and his birth as a hellish being in A-pratiśṭhāna Narakāvāsa (dwelling place for hellish beings) of Tamas-tamā (Seventh) Hell—Arrival of Dharma-ghosa Ācārya—Preaching—Dīksā of Acala Kumāra; Acala Muni—Severe austerities.—Moksa.

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Śramaṇa Bhagavān Mahāvīra.

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Śramaṇa Bhagavān Mahāvira

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OPINIONS.

The Adyar Library Bulletin
OF

The Theosophical Society Adyar, Madras

Śramaṇa Bhagavān Mahāvīra (Vols I-IV Part I only of each) by Muni Ratna Prabhā Vijayaji. Śrī Granthaparakāśaka Sabha Pāñjra Pole, Ahmedabad 1941-42.

“Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominted by priestly ritualism. The former of these two, is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Vēdas, and this is perhaps the most important common ground. The differences between the two religions, are far too many; the most striking of those, barring doctrinal difference which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as, the doctrines he preached then being those which are ever to be remembered by his followers; Mahāvīra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,—the twenty-three Tīrthankaras who lived before him -

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tīrthankara of the Jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahāvīra, and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,—the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Rṣabha-dēva, Ajitnātha and Ari-iṣṭhanēmi in Yajurveda" (Introduction to Volume III. p. 3) could have been avoided. I cannot trace the word Ajitanātha in the Yajurveda, in its Śukla or Taittiriya recension. The words Rṣabha and Ariṣṭhanēmi do occur in this Vēda; but it is in the highest degree questionable whether these Vēdic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes, is to be eagerly awaited.

University of Allahabad.

SANSKRIT DEPARTMENT

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Mahā mahopādhyāya
Dr. UMESHA MISSRA
KAIVYATIRTH M. A. D. Litt.

Dear Shri Mun Ratna Prbha Vijayaji.

Many thanks for all the four volumes of your valuable book *Śramaṇa Bhagavān Mahāvira*. The volumes contain much interesting and important matter on different aspects of Jainism. I could read several portions from these volumes, and I am glad to find them very lucid, and is formative. It is a matter of great satisfaction that our religious heads are bringing out the treasures of Jainism in English, so that they may be easily available to all. These are undoubtedly authoritative.

I am sure, those interested in the religion and Philosophy of Jainism, will find these volumes very interesting and beneficial.

Yours Sincerely
(Sd) UMESHA MISHRA.

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Extract from Modern Review, March 1944

Presidential Address (Philosophy and Religion Section) delivered at the Twelfth All India Oriental Conference held at Benares Hindu University, Benares.

(December 31-1943 and January 1 & 2, 1944)

The Jaina Sādhus have been writing in Sanskrit for a pretty long time on Jaina thoughts. It is gratifying to find that they have lately begun to write in English also, to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradāya. It is our first duty to preserve the traditions which also can guide us like a torch, in our scholarly pursuits to bring into light the hidden

treasures of thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them.

I am glad to mention in this connection the effort made by Muni Ratna Prabha Vijaya of Ahmedabad. Under the common title, Śramaṇa Bhagavān Mahāvīra, he has brought out four volumes. The first part of Volume I deals with the twenty-six Bhavās (existences) of Mahāvīra, after the realisation of Samyaktva (Right Belief). The second volume contains an account of the twenty-seventh Bhava of Mahāvīra as Vardhamāna Kumāra. The third volume treats of Gaṇadhara-vāda, that is the explanation of the doubts of the eleven chief disciples of Mahāvīra, namely of Indra-bhuti and others. The fourth volume is named Sthavirāvali which contains an exposition of the sthaviras that is the old and highly respected learned ascetics. All the works are well annotated, translated, and explained. Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, interesting, and informative, are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholarly work, brevity of expression should always be adhered to.

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From a Review of Books in the Journal of the Royal Asiatic Society of Great Britain and Ireland 56 Queen Anne Street, London W. C. I

Śramaṇa Bhagavān Mahāvīra. Vol. 2, pt. 1, containing 116 Sūtras of Kalpa Sutra. Muni Ratna Prabha Vijaya. With an Introduction by Professor D. P. Thakar M. A. 10×7, pp. 12+20+6+284. Ahmedabad; Śri Jaina Grantha Prakāśaka Sabhā, Pānīrāpole, 1942. 7s 6d

Śramaṇa Bhagavān Mahāvīra. Vol. 4, pt. 1. Sthavirāvali. Muni Ratna Prabha Vijaya, 10×7, p p. 8+210. Same publishers, 1941. 5s. 6d.

Kṣamāśramaṇā Jinabhadra Gaṇi's Gaṇādhara-vāda Along with Maladharin Hemachandra Suri's commentary. Edited by Muni Rātana Prabha Vijaya. With translation, digest of commentary, and introduction by Professor, D P. Thaker. 10×7, p.d. 38+538 Same publishers, 1942. 9s.

These three works are part of a series with a general title, and so far are due to the learning and scholarship of Muni Rātana Prabha Vijaya. The first contains that portion of the Kalpa-sūtra attributed to Bhadrabāhu known as the Jinacaritra giving the life of Mahāvira down to his leaving the worlds and is to be completed in a later volume. The text is given in dévanāgarī with transliteration, translation, and long quotations from other works. It has been divided up into chapters, and the horoscope of Mahāvira by Mr. M. J. Doshi is inserted as Chapter 5. Professor Thaker has contributed an Introduction, and makes some interesting comparisons with Buddhist practices. It is unfortunate that, he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Buddhist ascetics gives the eight rules which Buddhist laymen keep on Fast-day. This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are.

The volume of the Sthavirāvalī contains the lives of the eleven chief disciples or Gaṇādharas and four of the sthavriyas, and is to be completed in a further volume. It appears to be compiled from various paṭṭāvalis with the texts transliterated and translated, and contains much information on the Canon and such subjects as the marvellous attainments (Labdhis) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the Jiva or Ātman, Karma, etc.), each question being discussed with one of the disciples. The original prakrit, mostly in ārya verse, is given with a chāya and transliteration, and copious extracts from the commentary.

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture. His method forms an excellent introduction to the obscurities of Jain Prākṛit.

E. J. Thomas.

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Simla I

27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,

Your Sincerely

Sd (Rādhākṛishanan.)

Muni Mahārāja Shri Ratna Prabha Vijayaji

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